

THE
RURAL MAGAZINE:
OR,
VERMONT REPOSITORY,
FOR OCTOBER, 1796.

VOLUME II.—NUMBER X.

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THE
RURAL MAGAZINE:
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For OCTOBER, 1796.

THE NATURE AND IMPORTANCE OF AN OATH.

A Charge, delivered by Judge Rush, at Easton Court, on the 8th Sept. 1796, to the Grand Jury of the County of Northampton, in Pennsylvania.

Gentlemen of the Grand Jury.

AS we are constantly employed in the administration of oaths, and every person is liable to be called upon to swear before some competent authority, it cannot be deemed improper, in this place, to address a few observations to you on the importance of an oath. This is the more requisite, from the danger that every idea, with respect to the solemnity of an oath, is likely to be obliterated from the mind, by the indecent manner in which they are daily uttered in familiar conversation, and the almost equally indecent manner in which they are frequently administered in the ordinary course of justice.

An oath, gentlemen, is a very serious transaction, and may be defined, a solemn appeal to God for the truth of the facts asserted by the witness, with an imprecation of the divine justice upon him, if the facts which he relates are false; or in the case of a promissory oath, if the party doth not fulfil his engagement.

We perceive from this definition, that oaths are of two kinds, assertory and promissory. The

former includes the testimony given by witnesses, and in general all matters of fact that are asserted or related upon oath. Promissory oaths are those taken by officers of government—all oaths of allegiance and protection, and likewise the oaths you have severally taken as grand jurymen.

The use of oaths, as a means of ascertaining the truth, it is impossible to trace to its origin. They have prevailed in different ages and countries, as far back as historical information can carry us, and are in fact as old as the creation. Abraham and Abimeleck ratified their covenant by the solemnity of mutual oaths, as did also Jacob and Laban—in which cases we observe, that Abraham and Jacob received the oaths of Abimeleck and Laban, though they swore by false gods, which are acknowledged by modern writers to be binding, provided the party believes in the existence of one God, the creator of all things. Swearing by inferior deities in such cases is considered as a mode of appealing through them to the Supreme Being; agreeably

to the declaration of our Saviour, "He that sweareth by the throne of God, sweareth by him who sitteth thereon, and he that sweareth by the temple, sweareth by him who inhabits the same." Through these inferior objects the appeal is made, and terminated in a solemn invocation of the God of all Gods.

If we suppose the institution of an oath to be of divine origin, yet there is no doubt, that human authority is competent to establish those forms of swearing that are most calculated to strike with religious awe and veneration. Accordingly the forms of swearing vary in different countries. But in one point all ages and countries have uniformly concurred—namely, that oaths are to be administered to all persons according to their opinion, and in such form as most affects their consciences.

In the Old Testament we find Abraham called upon his servant to swear, and requiring him to place his right hand under Abraham's thigh, while he repeated the words of the oath to him; and Jacob used the same ceremony when he made his son Joseph swear he would not bury him in Egypt.

The persons of the Gentoos religion in India, when they take an oath, fall prostrate before the brammin or priest, and lay the right hand upon the brammin's foot; an oath of this kind has been admitted to be legal evidence in England, because the Gentoos profess a belief in one God, the creator and governor of all things.

A Mahometon swears upon the Alcoran, and places his right hand flat upon it, and his left hand upon his forehead. In this posture he looks steadily a few minutes

at the Alcoran, and by this ceremony he conceives himself bound to speak the truth.

A Jew is sworn upon the five books of Moses, upon which he lays his right hand.

The general form in use among Christians, is to lay the right hand upon the Bible, or the New Testament only, and to kiss it. The ceremony of laying the hand upon the book, is undoubtedly of Pagan origin, and was introduced among the primitive Christians from the example of the heathens, who were accustomed to swear in the presence of their false gods—and sometimes by actually touching or laying the hand upon the sacred utensils of their superstition. The mode appeared solemn and affecting to the Christians; and therefore the presence of the Bible when they swore, was substituted in the place of the false gods of the Pagans, and was produced as a sacred memento of the religious obligations they were under to speak the truth. Hence we find some of them swore with the hand laid upon the Bible—some with the Bible spread open before them—some by laying their hand upon the breast, others with the hand stretched out, or lifted up towards heaven, but always with the sacred book in their immediate presence and sight. The insatiable spirit of superstition, which finally terminated in the establishment of popery, had at that time made considerable progress in the Christian church; and to this spirit we must ascribe the circumstance of kissing the book, and the expressions we sometimes meet with in ancient writers—so help me God and his saints, which last words, viz. and his saints, have been omitted by the protestants: Though they still

still retain the former, and the ceremony of kissing the book.

Thus we see the mode of swearing among us, is partly of pagan, and partly of popish extraction. Among the early Christians, great latitude was admitted with respect to the form of swearing; nor does it appear that any mode whatever was prescribed, but that every person made use of the form most agreeable to his conscience. Even in the reign of Charles the second in England, we meet with an instance of a Doctor Owen, Vice Chancellor of Oxford, who being summoned as a witness, refused to be sworn by laying his hand upon the Bible, and kissing it; but he caused the book to be held open before him, with his right hand lifted up towards heaven, and was sworn in that form. The jury conceiving some doubts, whether he deserved as much credit as a witness sworn in the common form, put the question to the court. The chief justice with the utmost liberality told them that the doctor had taken as strong an oath, as any other witness, and was as much entitled to belief—but added he, if he himself was to be sworn, he would lay his right hand upon the book.

These and many other forms of swearing have been made use of in the world—but an oath does not consist merely in form. It consists in something more than laying the hand upon the Bible—kissing it—looking at it—or having placed it in our sight with the hand held up or stretched out. These are so many shadows, and alter not the nature of the transaction. It is the solemn appeal to God—it is engaging to speak the truth, and calling upon him to witness our sincerity, that constitute the oath and

obligation. If this be done, it is immaterial whether any or what form be used. Whether the witness kills the book, or lay his hand upon it, or whether he does neither, he is equally bound to speak the truth; and if he does not, he is guilty of perjury. But though oaths are obligatory in all religions, however indistinct the views they exhibit of God and his attributes, yet is their force peculiarly binding in Christian countries; because the sanction of rewards and punishments is more fully revealed by the Christian religion, and consequently the degree of guilt in transgressing the rules of moral duty, must be greater.

But can this appeal be made by every body? Can this security for speaking the truth be given by every one? Most certainly, gentlemen, it cannot.

It is impossible this appeal should be made or this security given, by those who do not believe in one God as creator and governor of the world. A Turk, or Indian, believing this, may be a witness, and a Christian renouncing the belief of it, or through ignorance unacquainted with it, is utterly incapable of being sworn in our courts of justice. The ties of religion can have no effect upon a mind, in which no idea of religion can be found, and there can be no religion if you take away a belief in the existence of a God, because it is the foundation of all religion. Upon this ground, Lord Kenyon, the present chief justice of England, rejected a person as incompetent to give evidence, who knew nothing of the obligations of an oath, of a future state of rewards and punishment, had never learned his catechism, and had only heard there was a God, and that those

those who told lies would go to the gallows. A person discovering a disbelief of these principles, stands in the same predicament with one who is entirely ignorant of them, and consequently cannot be a witness.

If the obligation of an oath depend wholly upon the sense and belief of a deity; that he abhors falsehood, and will punish perjury; and if oaths are necessary for the maintenance of peace and justice among men; it clearly follows that a belief in the existence of God, is necessary for the support of civil society. Every thing therefore that tends to unhinge our belief in this important principle, must be reprobated by all good men; because it tends to weaken the security of an oath. Lord Mansfield has asserted, what no person will venture to deny, "that no country can subsist a twelve month in which an oath is not thought binding: for the want of it, he adds, must necessarily dissolve society." Whatever therefore relaxes the religious sentiment upon which an oath is founded, is injurious to society; because it lessens the restraint which the belief of that salutary principle imposes upon the human mind.

It is with perjury as with other crimes, there are certain paths that lead to it; and though there are some persons who may never arrive at the commission of this horrid crime, yet there is reason to fear, by their practices and example, they may be the means of others falling into it. One deviation from moral rectitude necessarily leads to another. He who has robbed his neighbour, will not hesitate to deny it with a lie or an oath, if such denial may be the means of his acquittal. Drunken-

ness is often the foundation of quarrels, which not unfrequently end in murder or manslaughter.

The two vices that more immediately lead to perjury, are the infamous habits of lying, and swearing in common conversation. With respect to the person who has been accustomed to disregard truth in the ordinary occurrences of life, besides the pernicious example he sets to others, it is much more likely he should fall into the crime of perjury, than the man who is distinguished for strict veracity in his conversation. As to the impious vice of common swearing; to say the least of it—it is so absurd in itself, that nothing can possibly exceed the guilt, unless it be the folly of it. And were it not that it becomes criminal when viewed in its consequences upon civil society, would deserve to be mentioned only to be despised. It is indeed to be lamented that so many persons of rank, and good sense, among us, are addicted to it. They little think while they are invoking the vengeance of heaven upon themselves and others, and confirming the most trivial assertions with the awful name of the deity, that they are scattering firebrands, arrows and death around them. Man is an imitative animal; and the lower rank are eternally copying the manners, and even the expressions of those they have been taught to look upon as their superiors in education and stile of living. Though we are ready to admit, that persons of rank and sense who are guilty of this vice, if called upon to swear in a court, would scrupulously adhere to the truth, yet are they by the force of their example, doing infinite mischief by inducing others to treat with contempt the name

name of the deity, who perhaps may not be restrained from perjury by the advantages of a good education, and better reflection, which their superiors may have enjoyed. It is indeed a self-evident proposition, that an habitual profanation of the name of God, by the familiar use of oaths and curses in common conversation, must very much tend to lessen that awe and reverence of the Supreme Being, which is one of the strongest guards against perjury; and consequently be in a high degree injurious to society. It is for this reason our laws have endeavoured to restrain common swearing, and have made it an offence punishable by a magistrate. Such, however, is the unfortunate predominance of custom, that the law is seldom put in execution: And this in fact will be always the case, while men of influence in elevated stations, lead the way in the violation of the laws. Their example like a torrent, sweeps away all before it, and the law seems to be silently repealed, by the rank, the character, and the number of the offenders.

Let the pretensions of a person to virtue be what they may, if he conducts himself in any manner injurious to his country, and forbidden by the laws, he is at best but a pretender to the character of a good citizen. His actions speak louder than his words, and mark him the decided enemy of social order and public happiness. "By their fruit you shall know them"—is not less true when applied to detect the pretender in patriotism, than the hypocrite in religion. The man who by his immoral practices is constantly infringing the laws of order, and spreading confusion through the moral world,

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contributes his utmost efforts to involve every thing in anarchy and ruin; and whatever may be the language of his lips with his vices, he is stabbing his country to the heart.

I observed gentlemen, that some oaths are called promissory oaths; such are all oaths of office, and some others. This mode of exacting the performance of a trust, by the additional security of an oath, is universally practised by civilized nations; and though by our law the punishment of perjury cannot be inflicted for the violation of such engagement, yet may it be prosecuted as a misdemeanor; and in the sight of God the guilt is equal to the case of perjury, where facts are misrepresented or concealed. In the eye of reason there can be no difference, between a person's swearing to a fact that never existed, and swearing that he will perform a particular act, and wilfully omitting it; or swearing that he will not perform a particular act, and afterwards deliberately doing it. There are doubtless different degrees of malignity attending the crime of perjury, as well as all other crimes. Yet I cannot avoid remarking that perjury in the case of violated promises, may be, and frequently is, a more aggravated and detestable crime than even swearing to a direct falsehood, because it is accompanied with a perfidious breach of trust. In the case of marriage, for example, which is generally understood to be a contract, fortified with the solemnities of an oath, scarcely any guilt can exceed the violation of it. It is a cruel breach of trust, coupled with perjury; and tends directly to destroy the peace of families, and to tear up the very foundation of society. Contracts

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and oaths must have some meaning. But if the inconvenience of executing them, or mere whim and pleasure, be admitted as an excuse for the breach of them; then farewell, gentlemen, to all honour and honesty. If one of the parties be discharged, the other cannot remain bound. The consequence of both parties being released from obligations, whenever either party shall feel, or fancy he feels, an inconvenience from adhering to his contract, must be this—that every person will be at liberty to rescind his solemn compact whenever he pleases. A doctrine pregnant with the most horrid confusion, and the entire subversion of society.

The true criterion or standard of any action whatever is this—what would be the result to society, if every other person did the same thing. In this scale man may weigh his actions, with the utmost nicety—by this rule he may measure the innocence or criminality of every step he takes in life. Suppose, for example, all persons to abandon themselves to adulterous courses—or suppose an universal and unrestrained intercourse to take place between the sexes; in either of these cases, such an universal depravity of morals would ensue, as must utterly destroy society.

Every single act therefore, comprised in either of these supposed cases, must be unlawful. If one man has a right to be his own avenger, every other person must have the same right. But if all men were to execute their own revenge, desolation, rapine and murder would quickly overspread the land. Every single act of revenge therefore, is utterly repugnant to social obligation.

From the consequences of any action being injurious to the public welfare, if universally practised, we infer, that every single action of the same kind or description, is criminal. The rule will hold good when applied to lying, stealing, drunkennels, and every other vice. For if one man has a right to steal, to tell a lie, to get drunk, or to violate his solemn promises as often as he pleases, so has every other man. But if all men were to give into these practices, society must be annihilated; for it could not possibly exist, if it were entirely composed of such infamous wretches. In the one case there would be no such thing as property—in the other no truth, or dependence of one man upon the words of another; and in the third, viz. a society consisting of drunkards, universal wretchedness must be the inevitable consequence.

From these observations, gentlemen, we cannot but perceive the destructive tendency of vice, in its very nature; and how utterly incompatible it is, with the interests of society. It is at the same time agreeable to remark, the coincidence, the perfect harmony, between the precepts of heaven, and the necessary consequences of human actions.

The laws of God forbid the indulgence of our passions only in such cases, where their gratification would be injurious to ourselves, or our neighbours, and enjoin the performance of all those duties, that are calculated to improve the heart, or promote the welfare of others. The Christian religion is in fact the surest basis of morality, and consequently of order and good government.

Of this heaven born religion it is

is the peculiar characteristic, that while obedience to its commands constitutes the highest felicity of the individual, the practice of its benevolent precepts, is at the same time, the firmest foundation of social Happiness and public prosperity. In the elegant language of holy writ, "her ways are ways of

pleasantness, and all her paths are peace," even in this world. "Righteousness exalts a nation; (that is, makes it flourish) but sin is a reproach to any people; and by slow, but sure steps, under any form of government, inevitably leads to national misery and destruction.



To the EDITOR of the RURAL MAGAZINE.

ACCOUNT OF THE CROSS BILL BIRD.

RUTLAND, OCTOBER 16, 1796.

and the birds were then setting and hatching. As a confirmation of this, he also assures me, that when they have been taken in the dead of winter, and been opened, litters of eggs have been found in the females, and a part of them with shells, in a state of maturity, to be laid. The naturalist will, I think, be inclined to notice this curiosity, notwithstanding the minutia of the thing, and the insignificancy of the bird, as to size. He may do it also, perhaps, with more security from sarcasm, than if he lived in the vicinity of Peter Pindar.

I am Sir, Yours, &c.

THOMAS TOLMAN.



New Method of making Lime.

Rutland Oct. 17, 1796.

SIR,

A NEW method is discovered, in the vicinity of Peacham, of making Lime, from a kind of matter taken from the bottom of ponds, where the water is shallow—and also, from the marshy borders of the ponds, where it is found

found near the surface, and extends one, two, and perhaps three, or more feet in depth. The want of white lime-stone in that part of the state constituting a kind of necessity, "the mother of invention," with an hint, that lime had been made in the southern part of this state, of some kind of earthy matter, probably induced the first experiments of a manufacture, which has now become considerable, and promises a supply of that valuable article in that quarter. I have proved the lime myself, and find it good. It is a pretty good white—it slack like other lime, though flower than the stone, and increases, by slackening, a third. But I am told that that which has been manufactured this season upon an improved plan proves whiter and better than that which I had used, and nearly, if not quite, doubles in quantity by slackening. The improved method of manufacturing it, according to my information, is to dig the matter (which has a resemblance to white-lead scantily mixed with oil)—mould it into a small brick—dry it in the sun, and then lay the brick into a kind of kiln, erected for the purpose, placing one layer of the brick, then a layer of coal, then of brick, and so on the brick and coal alternately till the kiln is filled, which is not large, and in twelve hours after fire is put to it, it will be sufficiently burned—and so soon as that is cool enough to be removed the kiln may be again filled so that

the manufacture can be carried on with great expedition. There is a general if not unanimous opinion of persons of observation that the matter is the shell, slime, &c. of a particular kind of small snail, which, from their infinite number and their periodical generations and decays by transforming and commixing have formed the composition and the mass of it which appears. That it is matter of this kind, and not any other earthly substance, seems nearly certain, from the discovery which is made in the digging, of a multitude of little snail, which will continue in their entire form, so that they may be seen in great numbers in the brick, after they are burnt, previous to slackening. This thought of the kind of the matter, is, I think, corroborated by the analogy which it bears to the making of lime from marine shells. If also, it is as I am told, that lime made from shells is considerably flower than the stone in slackening, this is another argument in support of this opinion. Gen. Chamberlin has been so obliging as to favour me with several particulars of this account, and he also tells me, that Mr. Peasley, the person who carries on the manufacture, in that vicinity, and who appears to deserve of the public for his exertions therein, has made this season 400 hogsheads of lime.

I am Sir, Yours, &c.

THOMAS TOLMAN.



HISTORICAL.

Memoirs of the House of Savoy, with some account of the Court of Sardinia.
 THE sudden aggrandizement and speedy decline of the house of Savoy, is a problem only

to those unacquainted with its history.

The rocks of Mount Cenis prov-

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ed as lucrative formerly to the princes of Piedmont, as the sound does at present to the kings of Denmark. During the long and bloody wars, between the houses of Bourbon and Austria, this turnpike road into Italy was frequented by each of them, and a toll regularly levied on the favoured army. Nay, if we believe history, it was actually put up to auction, and let to the highest bidder.

Little states, as they possess no real physical strength, provided they enter the vortex of European intrigue, must accustom themselves to a certain degree of political elasticity, and their governors must frequently appear in the humiliating, but necessary character of perpetual balance master. In short, it is by a change of position alone that they can preserve their equilibrium, and prevent a sudden subversion.

It was owing to this policy, that the petty Counts of Maurienne became Dukes of Savoy, and the Dukes of Savoy Kings of Sardinia. It is in consequence of a departure from such a system, that this newly created royalty has been recently shorn of its rays, and after rising in splendor, at the beginning of the present century, (1718) seems but too likely to be subjected to a temporary eclipse, if not doomed to set at last in blood and disgrace.

The Government.]—It is despotic, therefore military. The officers wield the law at the end of their canes. They are assisted by a numerous clergy, in order to keep the people in ignorance, which, in such a case, is another name for slavery. In Savoy alone, there were six different colleges, exclusively appropriated to, what it is the fashion to term, “theology.”

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There are no less than five archbishops, twenty-eight bishops, forty-four abbots, and monks and nuns innumerable. Their revenues were immense; but a Savoyard, like a Welch curate, is allowed to starve on fifteen pound per annum.

Lettres de cachet are as common in Turin, as they were formerly at Versailles; they have their bastiles too, and the term *habeas corpus* is unknown in any law dictionary on this side of the Alps. In the *Legge e costituzioni di sa Maestà*, promulgated in 1770, there is a whole chapter on the torture.

Dominions and population.

| <i>Countries.</i> | <i>Chief Cities.</i> |
|--------------------|----------------------|
| Piedmont | Turin |
| Savoy | Chamberry |
| Montferrat | Cafal |
| Alesandrine | Alexandria |
| Oneglia | Oneglia |
| Island of Sardinia | Cagliari |

I omit the kingdoms of Cyprus and Jerusalem, although his majesty includes them in his titles, and even quarters them in his armorial bearings. The inhabitants do not exceed three millions, two hundred thousand souls.

Taxes.]—Turin, like Paris before the revolution, is subject to an impost on all commodities entering and leaving the city, to a *per centage* on the income, or in other words, the industry of the inhabitants; and also to a capitation.

The taxes levied in the provinces are as numerous as among us, and still more vexatious than our excise laws. In addition to the territorial imposts, is a duty on silk worms, the staple of Piedmont, and another on the mulberry tree, which is the indispensable food of this profitable insect. The trees are taxed by the foot, and five *sols* for each twelve inches of admeas-

urement must be paid before the peasant crops a single leaf. Another tax, is a lottery, of that kind, called in Italy *Loto di Genoa*; this, as with us, is a voluntary contribution, raised on the passions of the people, at the expence of their morals. The catholic prince, who governs this country, also permits the monks to dispose of tickets of about four *livre*, or six shillings each, on their own account, thus happily blending avarice and devotion together.

Revenue.]—Piedmont produces near 850,000^l sterling a year. The taxes now raised on the people of England, amounting to almost sixty shillings a piece, affect them less than the five and six-pence a head, levied on the former; and yet, prejudice apart, their soil and climate are both superior to our own, and the country abounds with articles for manufacture. Still, however, the Piedmontese are the *favoured* nation, for the other territories are treated with a certain degree of contempt, and their viceroys, judges, and all public officers, even to the hangman, are invariably natives of Piedmont. Savoy, which, besides breeding multitudes of black cattle, exports radishes and chesnuts, and furnishes Paris with chimney-sweepers, and London with *grinders of music*, formerly transmitted one hundred and fifty thousand pounds sterling to the royal treasury; since it has assumed the name of Mont Blanc, England has amply indemnified this loss, by means of a subsidy of 200,000^l a year.

The island of Sardinia has been greatly neglected—does not pay for its own government.

The expences of state are at present ruinous in the extreme; the difference between the income

and the expenditure, is supplied by an emission of paper money, “*De par le Roy.*”

The late king left his coffers full; but what is termed a monstrous *deficit* at Turin, (perhaps ten millions sterling) took place before the war, and that *deficit* occurred during a profound tranquility, and under a *most excellent administration*!

Troops.]—The peace establishment is 22,000; in time of war usually 30,000; during the present contest, upwards of 40,000. Of these, one fourth are at this moment prisoners to the French.

The number of subaltern and superior commanders is so disproportionate to that of men, that there is said to be an officer for every four privates. The generals in the army list amount to about three hundred, and there is no less than one hundred and fifty officers in the legion of cavalry alone.

Marine.]—As the corps of cavalry at Naples presents the spectacle of horses without riders, so the naval establishment of Sardinia exhibits a *marine corps* without men of war. There were indeed two frigates launched a few years ago, but they have not been heard of during the present contest. They are perhaps rotting in Cagliari!

After this statement, the disaffectioners of the war will perhaps appear the less surprising. The Austrians defended Piedmont with vigour; it was the frontier to the Milanese; but the moment they were defeated by the French impetuosity, the unpopularity of the government, the operation of the *deficit*, and, above all, the want of a common cause on the part of the people, shewed that the government was inadequate to the resistance

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ance of a foreign enemy. The throne of a king totters from the moment he separates his own interests from those of his people!

The king of Sardinia, Victor Amadeus III. is the oldest monarch in Europe: he is now 70 years of age, for he was born June 26, 1726. While yet Duke of Savoy, he applied to the reform of the laws with a laudable industry, and actually promulgated a new code, which, like that of most other States, is more commendable in theory than in practice. The example given him by his father was not calculated to increase his natural humanity. Charles Emanuel III. who was what is termed a *great warrior*, on beholding a field of battle strewed with dead men and horses, exclaimed, *Proverbi Cavalli!* This was a phrase fit only for a king of the Houynhymns.

His present majesty, in one thing, and it nearly interests his subjects—differs essentially from his predecessor. The former was so economical, as to be accused of avarice; the latter is profuse to a proverb; being, like our own James I, additied to show and dissipation. He has been known to create twenty *lords*, or, as they are there termed, gentlemen of the bedchamber, in one week. His chamberlains, with leaden keys, nicely gilded, and suspended from *empty* pockets, are innumerable; there is not a court in Europe where there are more ribbands! It is impossible to cross the esplanade at Turin without jostling against a cross of St. Maurice. His majesty is also passionately attached to the military; and three fourths of his annual income has been constantly absorbed by the army. He has generals and colonels enough for manœuvring an

army of one hundred thousand men. He also maintains skeleton regiments, but the skeletons consist of officers alone. The pay indeed is trifling; but then the uniforms are so very brilliant, it is impossible for an Italian count to resist the temptation of ruining himself, under so handsome a suit of regiments.

His majesty, like his father, has perhaps exhibited too much partiality towards Piedmont. Savoy, the original *apanage* of the family, has been always treated with jealousy and distrust; and as for Sardinia, which to the title of king adds the very *unroyal* revenue of a sum we not unfrequently behold at the bottom of the rent-roll of an English esquire; it is become a place of exile for those banished from other states. The very officers and soldiers sent thither are often destined to that service, not as a duty, but as a punishment. Neither a Sardinian nor a Savoyard is allowed to exercise any employment in the place of his nativity. After this, is it surprising that the one province is become a French department; that the other has been in open insurrection during the last twelve months; and that from neither of them does his majesty draw any more revenue at this moment, than from his ideal kingdom situated in the Holy Land!

The king's passion for military men has been already mentioned. This extends to minute objects, such as the cut of a coat, the colour of a facing, the form of an epaulet, and the shape of a button. In 1791, Victor Amadeus collected all the *drummers* in the kingdom, in the *casernes*, or barracks of Turin; and their branch of military music was carried, in consequence

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of this, to a higher pitch of perfection than it had ever attained before. This however will cease to appear wonderful, when it is observed, that his majesty, in person, superintended their progress daily ; and that Pregnani, the best violin player in Italy, instructed the whole corps. The result was, that the drums of the capital of Piedmont excel, even to this very day, those of Vienna and Berlin ; and that the leader of the band at the Opera house was dubbed a captain.

Regal sympathy, family connections, and large subsidies, have produced wonderful changes since the grand reform of drums ; and a great part of Piedmont is, at this moment, in the possession of the French, either as a pledge or a conquest ! The King of Sardinia, imitating the customary policy of his ancestors, has already begun to treat with the conqueror ; the citadel, the five impregnable bastions, the memory of the ineffectual siege of 1706, and, still more than any of these, the policy of humbling a formidable enemy will all operate in his favour ; and after obtaining a portion of the Milanese, he may yet bully Genoa into loans, and Geneva into submission, like his illustrious progenitors of blessed memory.

The Prince of Piedmont.]—Charles Emmanuel Frederick Maria, is a most excellent prince, whose conduct might serve as a model to all the heirs apparent in Europe. The cardinal de Gareel, an enlightened clergyman, was his tutor ; but he has preferred a layman for his confidant. He has uniformly interred, but always with the utmost deference and submission, in favour of the Sardinians and Savoyards. He has also, with

equal uniformity, opposed the present war, notwithstanding his marriage to the sister of Louis XVI. and it was he who, in a familiar conversation with his royal father, when speaking of the irresistible progress of opinions, exclaimed,—“*Ceux qui ont envie de regner, n'ont qu'à se dépecher.*”

He never surveys the houses of Turin, cut down, Procrustes like, to one common standard, without a sigh.

The Duke d'Orléans] Resembles the King his father, who has carved a patrimony for him out of the prophecy of the church. This, in Italy, is termed, “*paring the Pope's nails.*”

We preceded them at that sport, and our Henry VIII. brandished the scissars with wonderful dexterity.

The Dukes de Montferrat, Ganevois, and count de Maurienne.]—These three princes were reckoned well educated, until the appearance of the duke d'Angoulême and his brother the duke of Berry, (the ci-devant count d'Artois, now Monsieur's sons) at the court of Turin. The superiority of the French princes is said to have been at once visible and offensive, in respect to every thing, but the repetition of *Ave marias* and *Pater noster*.

Duke de Chablais.]—The king's half brother, dabbles in commerce ; but any one who dared to term his royal highness a merchant, would be put in irons, and punished with the bastinado. He married his own niece, with the consent of the court of Rome ; and during the very same year, three marriages of citizens with brothers' daughters, were annulled in Piedmont ; and the Pope excommunicated the parties from the

the apostolic chair. *Sans argent, point de salut.*

Princesses.]—Adelaide Clotilda Xaviere de France, princess of Piedmont, loves her husband, and gained the affections of the people by learning Italian, which she speaks with fluency.

Maria Lheresa of Austria, duchess of Aoste, is young, handsome, and attached to Germany.

Maria Anne Caroline Gabrielle de Savoy, the consort of the duke of Chablais, respects the duke infinitely; she still considers him as her uncle.

Marie Felicite, born 1760, and who, if she were not sister of a king, might be fairly termed an old maid—is likely to remain so.

She is the victim of the family pride of her father, who would marry her to none but a crowned head.

The monks have persuaded her that a niche in paradise could alone be obtained by founding a convent.

Alas! her nieces, Marie Josephina Louisa, titular queen, and Maria Theresa, madame of France, by courtesy, are at this very moment in want of an asylum. To succour their distresses, would be more beneficent in the sight of heaven, and more seemly in the eyes of men, than the endowment of a score of nunneries!



On MAN.

MAN is a social creature; his wants render society necessary, and his disposition prompts him to connect himself with his fellows. In every society there must be an oneness; for to suppose every individual unconnected with the rest, is to suppose that there is no society at all. That

oneness which exists in a society is not personal but political: the oneness of society seems to be in these two things, in its object and in its laws. The object is the good of the whole; the laws are adopted by mutual consent, and every one pledges himself for his obedience. This political oneness may very well be compared to that in the human body. Every member does its part for the good of the whole the body is governed by instinct and reason. It is impossible that instinct and reason in all the thousands of the human race, should point out the same thing, at the same time, as being conducive to the public good; for we find, by daily intercourse with mankind, that their opinions are nearly as different as their features; therefore the opinions of every man cannot be received as rules of conduct, by that community to which he belongs. Hence arises the necessity of legislators to enact laws which may be binding upon every subject. In consequence of that natural variety in opinions, and proneness which is in the mind of man to vice, executive officers are necessary in every government upon earth.

The design of government is to produce the interest or happiness of the state. Hence we see some beauty and propriety in this passage of scripture; “Let every soul be subject to the high powers, for there is no power but of God the power that is, is ordained of God.” It is not said, let every soul be subject to a monarchy, or aristocracy, or even to a democracy, but to the powers that be, that is, to present existing governments.

Sometimes a revolt is necessary and justifiable. When a government produces more evil than good

good to the state, and when modest and manly remonstrances cannot prevail upon the rulers to alter the nature and operations of government, then a revolt is necessary and justifiable. The necessity in this case is founded on the interest of the state; it is justifiable upon this principle, that the present government is no government at all. The design of all government is to secure the interest and happiness of the people; therefore if a present supposed government is manifestly evil, and actually destroys the interest and happiness of the people, that state is at liberty by the law of nature, to declare that their government is no government, consequently laws made by such authority are not binding, and disobedience is obedience to a higher law, *viz.* the law of nature. Hence, were I an Irishman, I would be a revolutionist.

In America we have a demi aristocratic democracy. Our laws are generally deemed as reasonable, virtuous, and salutary to the nation. They must be so notwithstanding they may oppose the interest of a few individuals, if upon principles of equity they are calculated to produce the good of the nation. It is an obvious fact, that every American enjoys, or might enjoy, every liberty and privilege which any citizen in any country could reasonably desire. Our persons, property and character, are secured to us by the laws of the land. No American is born to power, but must be chosen by the voice of the people. Nothing can be a greater stimulus to virtue and political worth than this. Every man has the way to greatness and honour before him. Let him convince

the people that he is a man of superior talents and virtue, and they will confer a proper dignity upon him. From these facts I infer, that a revolt at this time is unnecessary and unjustifiable. These things being so, what prosperity, what wisdom is in all those declamations against government, which from day to day we see and hear? Are they not calculated to sow the seeds of discontent, the foundation of every political mischief? If we suppose the measures of government to be wrong, would it not be more wise, more modest, more manly, to petition for a revision, or alteration, than to cry out, "our liberty is losing or lost. Oh! the deception of congress! the treachery, the speculation the Britainism of our great men! This man is an aristocrat, that a demagogue; down with them! they ought never to govern the Americans again."

Such exclamations as these are the native effusions of a mind maddened by disappointment or interest, ignorance or pride; sure they cannot be the dictates of sober sense.

I am very far from thinking that every declaimer against government is sentimentally opposed to her measures: but some artful men have seen the way to popularity in a government like ours; they cried out against present measures, and endeavoured to persuade the people that all was not right; the next step was to insinuate themselves into the good opinion of the people, then their election was sure. Others have seen how happily they have succeeded, and follow on. Others again rail at government just because they dare do it; and because

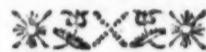
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it is agreeable to those to whom they are dupes.

For my own part, when I see a man genteelly dressed, with the constitution of a newspaper in his hand, haranguing his neighbours, or a crowd, upon the follies, or vices of government, I cannot help thinking he will be a candidate at our next election, and that his conduct speaks this language, Please to send me, and I will do your business much better than those villains now in office.

The very circumstance of allowing ourselves to speak against government, has a tendency to bend our minds that way; and it may be very probable that many who began without design, now continue their opposition from a fixed belief that they are right; but it would, no doubt, be very ungenerous to say, that every one who is opposed to the measures of government, has formed his sentiments in this way—differences in opinions, may arise upon the same general principles, that they do on other subjects, from the native difference in the minds of men, and from the different books they read or different company they keep. Different sentiments may be of essential service in politics, as well as in religion: They will expose every subject to a full discussion, and thus more accurately discover the truth, than if there had been no opposition. But one thing is certain, that men of principle are generally men of moderation and candour—there is something in a consciousness of innocency, which gives sobriety and dignity to what a man says and does—it does not need those other aids, which are necessarily employed by those who are hurried on by disappointment, interest and passion. Men

of principle will at least suppose it possible that they may be mistaken, and therefore cannot feel a disposition to palm their opinions by any unjust measures. Moderation, modesty, and a spirit of honest investigation, become man, who is born like the wild ass's colt, and arrives to eminence, and knowledge, and virtue, by slow degrees. Therefore if we do not fully approve the measures of government, let us remonstrate with wisdom and prudence, and remember that the powers that be, are ordained of God—and as long as we have such a government, as friends and enemies acknowledge, let us be obedient for conscience sake.



Sketches of the manners and customs of the North American Indians.

[From "A Journey to the Northern Ocean from Prince of Wales's Fort, in Hudson's Bay, in the Years 1769, '70, '71, and '72."]

THE following relation of an Indian Woman, who lived in the wilds of North America, seven months, without seeing any human face, is so extraordinary, that we are sure it must be entertaining to our readers; not only as it affords indubitable proofs, how wonderfully Providence has adapted the capacities of mankind to their necessities; but also, that the gentler sex are endued with as much perseverance and resolution, when circumstances call them forth, as man who boasts himself creation's lord.

"On the eleventh of January, as some of my companions were hunting, they saw the track of a

strange

strange snow-shoe, which they followed ; and, at a considerable distance, came to a little hut, where they discovered a young woman sitting alone. As they found that she understood their language, they brought her with them to the tents. On examination, she proved to be one of the Western Dog-ribbed Indians, who had been taken prisoner by the Athapuscow Indians in the summer of one thousand seven hundred and seventy ; and in the following summer, when the Indians that took her prisoner were near this part, she had eloped from them, with an intent to return to her own country ; but the distance being so great, and having, after she was taken prisoner, been carried in a canoe the whole way, the turnings and windings of the rivers and lakes were so numerous, that she forgot the track ; so she built the hut in which we found her, to protect her from the weather during the winter, and here she had resided from the first setting in of the fall.

" From her account of the months past since her elopement, it appeared that she had been near seven months without seeing a human face ; during all which time she had supported herself very well by snaring partridges, rabbits, and squirrels ; she had also killed two or three beaver, and some porcupines. That she did not seem to be in want was evident, as she had a small stock of provisions by her when she was discovered, and was in good health and condition ; and I think one of the finest women, of a real Indian, that I have seen in any part of North America.

" The methods practised by this poor creature to procure a livelihood, were truly amiable ; and are

great proofs that necessity is the real mother of invention. When the few deer sinews that she had an opportunity of taking with her, were all expended in making snares, and sewing her clothing, she had nothing to supply their place but the sinews of the rabbits legs and feet ; these she twisted together for that purpose with great dexterity and success. The rabbits, &c. which she caught in those snares, not only furnished her with a comfortable subsistence, but of the skins she made a suit of neat and warm clothing for the winter. It is scarcely possible to conceive that a person in her forlorn situation could be so composed as to be capable of contriving or executing any thing that was not absolutely necessary to her existence ; but there were sufficient proofs that she had extended her care much farther, as all her clothing, beside being calculated for real service, shewed great taste, and exhibited no little variety of ornament. The materials, though rude, were very curiously wrought and so judiciously placed, as to make the whole of her garb have a very pleasing, though rather romantic appearance.

" Her leisure hours from hunting had been employed in twisting the inner rind or bark of willows into small lines, like net-twine, of which she had some hundred fathoms by her ; with this she intended to make a fishing-net as soon as the spring advanced. It is of the inner bark of willows, twisted in this manner, that the Dog-ribbed Indians make their fishing-nets ; and they are much preferable to those made by the Northern Indians.

Five or six inches of an iron hoop, made into a knife, and the shank

shank of an arrow head of iron, which served her as an awl, were all the metals this poor woman had with her when she eloped ; and with these implements she had made herself complete snow-shoes, and several other useful articles.

" Her method of making a fire was singular and curious, having no other materials for that purpose than two hard sulphurous stones. These, by long friction and hard knocking, produced a few sparks, which at length communicated to some touchwood ; but as this method was attended with great trouble, and not always with success, she did not suffer her fire to go out all the winter. Hence we may conclude that she had no idea of producing fire by friction, in the manner practised by the Esquimaux, and many other uncivilized nations ; because if she had, the abovementioned precaution would have been unnecessary."

We hope we shall not offend the delicate part of our readers by Mr. Hearne's account of a singular dish he met with among his Indian friends. The luxurious taste of a city alderman might not much admire it ; but it is certain, that the Indians hold it in very high estimation.

" The most remarkable dish among them, as well as all the other tribes of Indian, in those parts, both northern and southern, is blood mixed with the half digested food which is found in the deer's stomach or paunch, and boiled up with a sufficient quantity of water, to make it of the consistence of pease pottage. Some fat and scraps of tender flesh are also shred small and boiled with it. To render this dish more palatable they have a method of mixing the

blood with the contents of the stomach in the paunch itself, and hanging it up in the heat and smoke of the fire for several days ; which puts the whole mass into a state of fermentation, and gives it such an agreeable acid taste, that were it not for prejudice, it might be eaten by those who have the nicest palates. It is true, some people with delicate stomachs would not be easily persuaded to partake of this dish, especially if they saw it dressed : for most of this fat which is boiled in it is first chewed by the men and boys, in order to break the globules that contain the fat ; by which means it all boils out, and mixes with the broth : whereas, if it were permitted to remain as came from the knife, it would still be in lumps like suet. To do justice, however, to their cleanliness in this particular, I must observe, that they are very careful that neither old people with bad teeth, nor young children have any hand in preparing this dish. At first, I must acknowledge that I was rather shy in partaking of this mess, but when I was sufficiently convinced of the truth of the above remark, I no longer made any scruple, but always thought it was exceedingly good."

Ceremonies used when two parties of Indians meet.]—" When two parties of those Indians meet, the ceremonies which pass between them are quite different from those made use of in Europe on similar occasions ; for when they advance within twenty or thirty yards of each other, they make a full halt, and in general sit or lie down on the ground, and do not speak for some minutes. At length one of them, generally an elderly man,

if any be in company, breaks silence, by acquainting the other party of every misfortune that had befallen him and his companions, from the last time they had seen or heard of each other; and also of all deaths and other calamities that have befallen any other Indians during the same period, at least as many particulars as have come to his knowledge.

"When the first had finished his oration, another aged orator (if there be any) belonging to the other party relates, in like manner, the bad news that has come to his knowledge; and both parties never fail to plead poverty and famine on all occasions. If those orations contain any news that in the least affect the other party, it is not long before some of them begin to sigh and sob, and soon after break out into a loud cry, which is generally accompanied by most of the grown persons of both sexes; and sometimes it is common to see them all, men, women, and children, in one universal howl. The young girls, in particular, are often very obliging on those occasions: for I never remember to have seen a crying match (as I called it) but the greatest part of the company assisted; although some of them had no other reason for it, but that of seeing their companions do the same. When the first transports of grief subside, they advance by degrees, and both parties mix with each other, the men always associating with the men, and the women with the women. If they have any tobacco among them, the pipes are passed round pretty freely, and the conversation soon becomes general. As they are on their first meeting acquainted with all the bad news, they have by this time nothing left but good, which

in general has so far the predominance over the former, that in less than an hour nothing but smiles and cheerfulness are to be seen in every face; and if they be not really in want, small presents of provisions, ammunition, and other articles, often take place; sometimes merely as a gift, but more frequently by way of trying whether they cannot get a greater present."

Lamentations for the dead.]—The Northern Indians never bury their dead, but always leave the bodies where they die, so that they are supposed to be devoured by beasts and birds of prey, for which reason they will not eat foxes, wolves, ravens, &c. unless it be through mere necessity.

The death of a near relation affects them so sensibly, that they rend all the clothes from their backs, and go naked, till some persons less afflicted relieve them. After the death of a father, mother, husband, wife, son, or brother, they mourn, as it may be called, for a whole year, which they measure by moons and seasons. Those mournful periods are not distinguished by any particular dress, except that of cutting off the hair; and the ceremony consists in almost perpetually crying. Even when walking, as well as at all other intervals from sleep, eating, and conversation, they make an odd howling noise, often repeating the relationship of the deceased. But as this is in a great measure mere form and custom, some of them have a method of softening the harshness of the notes, and bringing them out in a more musical tone than that in which they sing their songs. When they reflect seriously on the loss of a good friend, however, it has such

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an effect on them for the present, that they give an uncommon loose to their grief. At those times they seem to sympathize (through custom) with each other's affliction so much, that I have often seen several scores of them crying in concert, when at the same time not above half a dozen of them had any more reason for doing so than I had, unless it was to preserve the old custom, and keep the others in countenance. The women are remarkably obliging on such occasions; and as no restriction is laid on them, they may with truth be said to cry with all their might and main; but in common conversation they are obliged to be very moderate.

Ideas of the origin of mankind.]—They have a tradition among them that the first person upon earth was a woman, who after having been some time alone, in her researches for berries, which was then her only food, found an animal like a dog, which followed her to the cave where she lived, and soon grew fond and domestic. The dog, they say, had the art of transforming itself into the shape of a handsome young man, which it frequently did at night, but as the day approached, always resumed its former shape: so that the woman looked on all that had passed on those occasions as dreams and delusions. These transformations were soon productive of the consequences which, at present, generally follow such intimate connexions between the two sexes, and the mother of the world began to advance in her pregnancy.

Not long after this happened, a man of such surprising height that his head reached up to the clouds, came to level the land, which at that time was a very rude mass;

and after he had done this, by the help of his walking stick he marked all the lakes, ponds, and rivers, and immediately caused them to be filled with water. He then took the dog, and tore it to pieces; the guts he threw into the lakes and rivers, commanding them to become the different kinds of fish; the flesh he dispersed over the land, commanding it to become different kinds of beasts and land animals; the skin he tore in small pieces, and threw it into the air, commanding it to become all kinds of birds; after which he gave the woman and her offspring full power to kill, eat, and never spare, for that he had commanded them to multiply for her use in abundance. After this injunction, he returned to the place whence he came, and has not been heard of since."

Religion.]—Religion has not yet begun to dawn among the Northern Indians: for though their conjurors do indeed sing songs, and make long speeches, to some beasts and birds of prey, as also to imaginary beings, which they say assist them in performing cures on the sick, yet they, as well as their credulous neighbours are utterly destitute of every idea of practical religion. It is true, some of them will reprimand their youth for talking disrespectfully of particular beasts and birds; but it is done with so little energy, as to be often retorted back in derision. Neither is this, nor their custom of not killing wolves, quique-hatches, universally observed, and those who do it can only be viewed with more pity and contempt than others: for I always found it arose merely from the greater degree of confidence which they had in the supernatural power of their

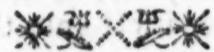
their conjurors which induced them to believe, that talking lightly or disrespectfully of any thing they seemed to approve, would materially affect their health and happiness in this world ; and I never found any of them that had the least idea of futurity. Matonabee, without one exception, was a man of as clear ideas, in other matters, as any that I ever saw : he was not only a perfect master of the Southern Indian language, but could tell a better story of our Saviour's birth and life, than one half of those who call themselves Christians ; yet he always declared to me, that neither he, nor any of his countrymen, had an idea of a future state. Though he has been taught to look on things of this kind as useless, his own good sense had taught him to be an advocate for universal toleration ; and I have seen him several times assist at some of the most sacred rites performed by the Southern Indians, apparently with as much zeal, as if he had given as much credit to them as they did ; and with the same liberality of sentiment he would, I am persuaded, have assisted at the altar of a Christian Church, or in a Jewish synagogue ; not with a view to reap any advantage himself, but merely as he observed, to assist others who believed in such ceremonies.

Being thus destitute of all religious controul, these people have, to use Matonabee's own words, nothing to do but consult their own interests, inclinations, and passions ; and to pass through this world with as much ease and contentment as possible, without any hopes of reward, or painful fear of punishment in the next. In this state of mind are they when in prosperity, the happiest of mor-

tals ; for nothing but personal or family calamities can disturb their tranquility, while misfortunes of the lesser kind sit light on them. Like most other uncivilized people, they bear bodily pain with great fortitude, though in that respect I cannot think them equal to the Southern Indians.

We have thus followed Mr. Hearne through his account of his travels among the Northern Indians ; and we are ready to confess he has throughout afforded us great pleasure. His style is not that of a finished scholar ; but he is seldom verbose, never tedious ; and he seems to possess one very great requisite in a traveller—a strict regard for *Truth*. The remainder of the volume contains the natural history of some animals ; but as these can only be entertaining to the naturalist, they are not noticed by us.

We cannot close this article without expressing our wishes that the sketches we have extracted from this work, have afforded our readers general entertainment.



Astonishing profits arising from BEES.

IT has been remarked that this year, as generally happens after mild winters, the bees are very prolific, and that the swarms are in general large. Our readers, perhaps, may not be aware of the vast advantages to be derived from this little animal, and will not, therefore, be displeased to read the following communication which has been given to the board of agriculture, by the surveyor of Bedfordshire.

The means, says he, of produc-

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ing the greatest possible profit that can be derived from the soil, cannot be completely pursued, until the production of honey and wax is fully attended to. Upon a moderate calculation, in which I have been assisted by Mr. Wildman, of Holborn, a person who has made this species of profit his particular study for many years, *every square mile* in Great Britain, would produce in these articles, on an average 100l. sterling in value, admitting that an increase of product would reduce the price of those articles. But such an increase in the quantity of bees-wax would, consequently, tend to render the importation, not only of those articles, but of tallow, unnecessary to the present extent.

The value of these articles, on this statement, far exceeds the idea of the most sanguine friend to the prosperity of the country. There are in England alone 40,450 square miles, and in Scotland 27,704, in all 77,244; which, at 100l. per square mile, would produce 7,724,000l. per annum; at only 20l. a square mile, the produce would be 1,544,880l. This is an object well worth attending to, being *in addition to every other profit derived from the soil.*

If we examine the various purposes to which bees-wax is applied, it will, among others, be found to be used in various manufactures, in chirurgical and veterianry healings, and various family purposes. It is an article in which luxury would be at a stand, unless it supplied the elegant and polite with light to tread in all their nocturnal mazes; it aids in the construction of dress; and even the ladies' apparel is impregnated with it. The medical uses of honey are universal; it is a luxu-

ry upon the table, and the best of the substitutes for butter and sugar; and when the finest particles are extracted, the refuse being properly converted into wine, when it becomes of a proper age and quite dry, is not inferior to the best of foreign white wines.

The advantages agriculture would derive from multiplying this industrious animal are not few. By means of their industrious pursuits in roving from blossom to blossom, the chives, or male parts, with more expedition and certainty impregnate the pointels, which often, without such operation being expeditiously forwarded by such means (under a suspension in the want of air, or in consequence of violent rains) the seed is washed away before the intention of nature is performed, and the plants remain unfruitful."

Freemasons' Magazine.



ELMINA; Or the flower that never fades.

A tale for young Ladies.

HERE lived, a long time ago, and in a very distant country, a young princess whose name was Elmina. She was very handsome and very lovely: youth and innocence are always so; but innocence frequently vanishes with infancy, and loveliness takes wing at the same time. The young princess was an orphan; and a beneficent fairy, whose name was Lidorian, undertook the care of her education. Elmina did not know she was a fairy; but she loved Lidorian as a friend, and honoured her as her mother.

The princess had one day permission

mission to amuse herself with her companions in a neighbouring meadow. They were presently seen running by the side of a rivulet, pursuing butterflies, and gathering flowers.

When they had gathered a great quantity, they seated themselves under a shady tree, to make them into crowns, garlands, and nose-gays: and while they thus amused themselves, some prattled, and others told tales: it is well known that young girls love to prattle and relate stories, because they remember every thing they hear. Elmina, less curious and less talkative, sung as she arranged her flowers. Her friends were silent to listen to her; and this was her song: *Omitted, being in French.*

Elmina was silent; all the garlands were finished, and her companions rose up. "What shall we do?" say they; "we have a great many crowns and garlands, let us play at the *maid in the ring*." It was one of the sports of the little girls of that country: they were to choose the most beautiful, to decorate her with flowers and a crown, and then sing and dance round her. But among so splendid a company of young ladies, to fix on the handsomest was a very delicate task, and which I should not have wished to undertake. Many were desirous of crowning Elmina, but she was too modest to suppose herself the most beautiful, and she saw that many of her companions were lovely; for she felt no jealousy at the beauty of others. "My friends," said she to them, "an idea comes into my head, by which we may fix our choice. Let each of us gather a favourite flower, and place it in our hats; we will then throw our flowers into the air, and the maiden whose

flower shall go highest, shall be the beauty of the ring." They all approved of the plan, and they dispersed to gather their flowers.

Among the companions of Elmina was a young princess called Malinette, who was very mischievous and very proud. She ran to a neighbouring field, and plucked a blue bottle, which she placed in her hat, having first adroitly twisted the stalk round a small pebble.

It is easy to guess why the little cheat did so: by this stratagem her flower was heavier, and she might throw it the farther. The other young girls chose, without malice, the flowers they preferred; one brought a ranunculus, another a cowslip, and a third a lily of the valley. As for Elmina, she went into a little wood in search of an eglantine, which was the flower she loved best. She found a bush all in bloom; but for some reason or other the modest Elmina chose the lightest and the least.

The moment they threw up their flowers to see which would go the highest, a gentle zephyr arose, and wafted the eglantine in the air; it was short, however, of the height of the blue bottle, when a pretty butterfly flitted about it, and carried it away.—The young girls were delighted at this little miracle: they crowned Elmina, and began to adorn her as the beauty of the ring: this was an easy task, for Elmina was very handsome: they had a great many flowers, and if they had not enough, there was a brook just at hand. The princess being dressed and crowned, was placed on a little throne of turf; her companions began to sing dancing round her at the same time.

The sport would have continued

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ed longer, but it was interrupted by a noise that was heard in the wood; a little old woman came out of it, and approached our pretty dancers. The girls were at first very much terrified, and wished to run away; but the affable air of the old woman, and the softness of her voice, gave them courage. She had a green gown, a rush hat of the same colour, ornamented with a chaplet of green leaves; her gloves also were green, and she held in her hand a green pot, in which was a little green tree.

It was from this verdant appearance that she was called by those who knew her, Verdurina. "My children," said she, "I have interrupted your mirth, but I heard Elmina sing of a flower that never fades; I saw her gather an eglantine in the wood, and from her choice I judge her to be worthy of the valuable present I am going to make her. My child, continued she, addressing the young princess, who heard her with astonishment, "take this stalk on which there are four flowers and two buds; it is the flower that never fades; and I make you a present of it. Cultivate it with care; but know, my child, that it is not by watering it that you can preserve it.—Look at this flower, which is of so fine a vermilian, it is called the flower of modesty. As long as your cheeks are of this lovely colour, it will retain all its lustre. The second flower is of the purest white; it is called the flower of virtue, and it will be soiled the moment you fail in your duty. The third is of a splendid yellow; it is called the flower of beneficence: if you are always good, it will be always beautiful. The fourth is of a fine celestial blue; it is the

flower of gentleness; whenever Elmina loses her temper or is angry, this charming flower will droop. This bud which begins to open, continued the old woman, will produce the flower of the mind: it will blow in proportion to the knowledge you acquire, and will thus mark your improvement. The other bud contains the flower of the graces: it will open without your thinking of it, and will give a lustre to all the other flowers."

"Ah! madam," cried the princess as she took the flower, "what return can I make for so valuable a gift? I entreat you to go along with me: Lidoriana will prove to you both her gratitude and mine.

"My child," said Verdurina, "you cannot better testify your gratitude than by showing me one day the flower I leave you in all its freshness. I will return in three years, and if it be then pure, you and the flower will remain so forever."

As she said this, Vendurina approached the other damsels, and gave them also some flowers from her enchanted tree; to one five, to another four, according to the good dispositions she saw in them to cultivate her gifts. It is affirmed, that the princess Malinette received only a bud; and that she could never make it blow. I speak however from report only; for this young lady had a very bad character, no one has undertaken to write her history.

The fairy (for it was plain that Verdurina was one,) having distributed her gifts, ran into the wood and disappeared. The young maidens were all astonished at this apparition; they abandoned their

their sports and the flowers they had gathered, to think on those which they had received. Every one was eager to show them to her relations; and the young Elmina, as soon as she had returned home, placed her inestimable flower in a fine china jar, and related to Lidorianá every thing that had happened. Lidorianá appeared to be very much astonished at the adventure; it has since, however, been discovered, that Lidorianá and Verdurina were the same fairies.

Elmina went to bed very happy; but her mind was full of the objects that had occupied her during the day, and all night long she could dream of nothing but meadows, garlands, fairies, and enchanted flowers. Her first care when she awoke was to examine if her flowers had undergone any change; she ran to the jar in which she had placed it; but as she approached the window she heard a noise in the street, and saw a crowd of boys hooting and tormenting a poor woman.—Their tricks and their jibes amused the princess, and made her laugh: it was not till they were out of sight that she withdrew from the window to examine her flower. Good God! how great was her surprise and grief to see the flower of beneficence drooping, and the flower of modesty losing its beautiful vermillion. Lidorianá entered, found the princess dejected, and asked her what was the reason. "Ah!" said Elmina "look at my flowers; and yet I have done nothing to occasion it."

Elmina was in reality innocent; for she perceived not that there was any harm in what had excited her laughter; but the flow-

er of modesty had reason to be tarnished, and the flower of beneficence to droop its head, because a young lady ought never to show an indiscreet curiosity, and still less to laugh when any person is scoffed at and ill treated.

It was thus that Lidorianá explained the circumstance to the princess. Elmina confessed her fault, and was so amiable, that before the close of the day the flowers became more beautiful than ever. This little lesson rendered Elmina more attentive and circumspect, and enabled her in a manner to judge how much care and assiduity it required to preserve the flower that never fades. Meanwhile, after this event, it cost her but little to keep the yellow flower in all its brilliance. Elmina was sensible and good: to be beneficent, she had only to listen to the suggestions of her heart: but the flower of a celestial blue it was much more difficult to preserve. Elmina was of a lively temper, and on the least anger, the most trifling impatience, the flower of gentleness never failed to languish and upbraid her with her faults. The princess repaired them in the best manner she could; for she knew that not to repair a fault, was as bad as to commit it.

As to the white flower, it is said to have always preserved its purity. It is true that Elmina saw one day a little spot upon it, but a tear she dropped upon it totally effaced it. Nor is it known of what little weakness she had been guilty, for every body is ready to forget a fault over which they have seen the person who committed it shed tears.

The bud inclosing the flower of the mind grew larger every day.

Whenever

Whenever the princess had been docile and attentive to her lessons, she always consulted it, and commonly found it had thrown out some new leaf. This flower was the most surprising of all, as it increased during the whole life of Elmina. Nothing could be more various than the form and colour of its leaves. Upon one you saw pretty little landscapes ; upon another, plans of rich embroidery ; upon a third, representations of history or geography ; and upon many, a golden lyre, an ivory harp ; in short, there were emblems of whatever could adorn the mind of a young lady.

As to the flower of the graces, it flourished, as Verdurina had foretold, almost without its being perceived. Elmina had even occasion to remark, that if she attempted to hasten its ripeness, by giving herself airs in the looking-glass, or elsewhere, this singular flower immediately closed up ; and it opened not again till she thought no more of it. It had only three leaves, but they were so beautiful, so graceful, that by some strange charm they communicated a splendor to all the other flowers, that made them still more captivating.

You may well suppose that Elmina, possessing the flower that never fades, and cultivating it with such care, became the most accomplished princess of her time. The report of her amiable and excellent qualities spread every where : for you must know there is a little fairy called Renown who goes about the world telling every thing she knows good or bad of people, and especially of young princesses. Renown then did not fail to publish the virtues and graces of Elmina, and all the nations

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of the earth wished to have for their queen so accomplished a princess. The son of the king of the Roxalans, heir to the largest empire in the universe, came a great way to see her, and to ask her of Lidorian in marriage. Lidorian consented, not because he was heir to a vast empire, but because this amiable prince had also cultivated *the flower that never fades*, for there is a flower for young men also, and which is nearly similar to the one we have described.

The princess could not quit a place that was so dear to her, without first visiting the wood where she had received the precious gift that had been the cause of all her felicity. She hoped to find Verdurina there, that she might again thank her. It was precisely three years since she made her appearance. Elmina then put the flower that never fades in her bosom, and went to the wood : but how great was her astonishment on her arrival, to find, instead of Verdurina, Lidorian, whom she had left at home.

"I am," said the fairy, "the person whom you seek. It was I who gave you the flower under the figure of Verdurina, and it was I who assisted you in cultivating it under that of Lidorian. My task is happily fulfilled. The flower will be always fresh, and Elmina will always be amiable, and always beloved : for the virtues of the heart and graces of the mind, are charms that nothing can efface. The princess threw herself at the feet of her benefactress, and the fairy tenderly embraced her dear princess : she then assumed an aerial form and disappeared.

Elmina, overcome with affection and grief, stretched out her

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arms

arms and intreated her to return. The prince flew to her succour, consoled her, and conducted her

to his empire, where they lived all their lives happy together.



B I O G R A P H Y.

Anecdotes of HENRY, Duke of Savoy.

HENRY was by nature fierce and haughty, eager in his pursuits, impatient of disappointment or controul. This temper was fostered by bad education. So soon as he could reflect, he reflected that he was a sovereign, and he was ever soothed in the notions, that a prince is above all law. At the sametime he was inclined to the principles of justice and honour, where his passions did not oppose ; and he had a profound awe for the Supreme Being, which, by his wicked life, deviated into superstition. The outrages committed by this prince were without end ; every thing was sacrificed to his lust, cruelty, and ambition ; and at his court, beauty, riches, honours, became the greatest misfortunes. His horrid enormities filled him with suspicion : If a grandee absented, it was for leisure to form plots ; if he was submissive and obedient, it was dissimulation merely. Thus did the prince live wofully solitary, in the midst of fancied society ; at enmity with every one, and least of all, at peace with himself ; sinning daily, repenting daily ; feeling the agonies of reproving conscience, which haunted him waking, and left him not when asleep.

In a melancholy fit, under the impressions of a wicked action recently perpetrated, he dreamed, that the tutelar angel of the country stood before him with anger

in his looks, mixed with some degree of pity. Ill-fated wretch, said the apparition, listen to the awful command I bear. The Almighty, unwilling to cut thee off in the fullness of iniquity, has sent me to give you warning. Upon this the angel reached a scroll of paper, and vanished. The scroll contained the following words, *After six.* Here the dream ended ; for the impression it made broke his rest. The prince awaked in the greatest consternation, deeply struck with the vision. He was convinced that the whole was from God, to prepare him for death ; which he concluded was to happen in six months, perhaps in six days ; and that this time was allotted him to make his peace with his Maker by an unfeigned repentance for all his crimes. How idle and unpleasant seemed now those objects which he formerly pursued at the expence of religion and humanity ! Where is now that lust of command, which occasioned so much bloodshed ; that cruel malice and envy against every contending power ; that suspicious jealousy, the cause of much imaginary treason ; furies fostered in his bosom, preying incessantly upon his vitals, and yet darlings of his soul ? Happy expulsion, if not succeeded by the greatest of all furies, black despair.

Thus, in the utmost torments of mind, six days, six weeks, and six months

months passed away ; but death did not follow. And now he concluded that six years were to be the period of his miserable life. By this time the violence of the tempest was over. Hitherto he had sequestered himself from mankind, and had spent in abstinence and private worship, the short time he thought allotted him. Now began he to form resolutions of a more thorough repentance ; now was he fixed to do good, as formerly he had done mischief, with all his heart. The supposed shortness of his warning had hitherto not left it in his power to repair the many injuries he had committed, which was the weightiest load upon his mind. Now was he resolved to make the most ample reparation.

In this state, where hope prevailed, and some beams of sunshine appeared breaking through the cloud, he addressed himself to his Maker in the following terms : " O thou glorious and omnipotent being, parent and preserver of all things ! how lovely art thou in peace and reconciliation ! But oh ! how terrible to workers of iniquity ! While my hands are lifted up how doth my heart tremble ! for manifold have been my transgressions. Headlong driven by impetuous passion, I deserted the path of virtue, and wandered through every sort of iniquity. Trampling conscience under foot, I surrendered myself to delusions, which, under the colour of good, abandoned me still to misery and remorse. Happy only if at any moment an offended conscience could be laid asleep. But what source of happiness in doing good, and in feeling the calm sunshine of virtue and honour ! O my conscience when thou art a friend, what imports it who

is an enemy ? When thou lookest dreadful, where are they fled, all the blessings, all the amusements of life ? Thanks to a superabundant mercy, that hath not abandoned me to reprobation, but hath indulged a longer day for repentance. Good God ! the lashes of agonizing remorse let me never more feel ; be it now my only concern in this life, to establish with my conscience a faithful correspondence. My inordinate passions, those deluding enchanters, root thou out ; for the work is too mighty for my weak endeavour. And oh ! mould thou my soul into that moderation of desire, and just balance of affection, without which no enjoyment is solid, no pleasure unmixed with pain. Hereafter let it not be sufficient to be quiet and inoffensive ; but since graciously to my life thou hast added many days, may all be spent in doing good ; let that day be deemed lost, which sees me not employed in some work beneficial to my subjects, or to mankind ; that at last I may lay me down in peace, comforted if I have proved, in every respect, an unprofitable servant."

His first endeavours were, to regain the confidence of his nobles, and love of his people. With unremitting application he attended to their good ; and soon felt that satisfaction in considering himself as their father, which he never knew when he considered them as his slaves. Now began he to relish the pleasures of social intercourse, of which pride and jealousy had made him hitherto insensible. He had thought friendship a chimera, deviled to impose upon mankind. Convinced now of its reality, the cultivation of it was one of his chief objects. Man he found to be a being honest and faithful,

faithful, deserving esteem, and capable of friendship ; hitherto he had judged of others by the corrupt emotions of his own heart. Well he remembered his many gloomy moments of disgust and remorse, his spleen and bad humour, the never failing attendants of vice and debauchery. Fearful to expose his wicked purposes, and dreading every searching eye, he had estranged himself from the world ; and what could he expect, conscious as he was of a depraved heart, but aversion and horror ? Miserable is that state, cut off from all comfort, in which an unhappy mortal's chief concern is to fly from man, because every man is his enemy. After tasting of this misery, how did he blest the happy change ! Now always calm and serene, diffusive benevolence gilded every thought of his heart, and action of his life. It was now his delight to be seen, and to lay open

his whole soul ; for in it dwelt harmony and peace.

Fame, now his friend, blazed his virtues all around ; and now in distant regions was the good prince known, where his vices had never reached. Among his virtues, an absolute and pure disinterestedness claimed every where the chief place. In all disputes he was the constant mediator betwixt sovereigns, and betwixt them and their subjects ; and he gained more authority over neighbouring princes, by esteem and reverence, than they had over their own subjects.

In this manner elapsed the six years, till the fatal period came. The vision was fulfilled ; but very differently from what was expected. For at this precise period, a vacancy happening, he was unanimously chosen emperor of Germany.



F R E E - M A S O N R Y.

The manner of constituting a Lodge, according to ancient usage ; with the ceremony of consecration and installation

ANY number of master masons not under seven, resolved to form themselves into a new lodge, must apply, by petition, to the grand master, or provincial grand master ;* setting forth, "That they are regular made masons, and present members of the different lodges under the constitution of England ; that they have the prof-

perity of the society at heart, and are willing to exert their best endeavours to promote the principles of masonry : that, for the convenience of their respective dwellings, and other good reasons, they have agreed to form themselves into a new lodge, to be named — ; and have nominated A. B. to be the master ; C. D. to be the senior warden ;

* Where there is a provincial grand master appointed, applications for warrants of constitution, and for all other business respecting masonry, must be made to him, his deputy, or secretary ; and all contributions for the general fund of charity, registering fees, &c. must be paid to the treasurer, or one of the officers of the provincial lodge.

warden; and E. F. to be the junior warden; that, in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble, and hold a regular lodge on the _____, in _____, and then and there to make, pass, and raise masons, according to the regular forms of society, and to execute all the other duties of the craft; that, the prayer of their petition being granted, they will faithfully obey all the edicts or commands of the grand master, and strictly conform to all the laws and regulations of the lodge."

This petition, being properly signed and recommended by three masters of regular lodges, must be delivered to the grand secretary; who, on presenting it to the deputy grand master, and his approving of it, will grant a dispensation, authorising the brethren, specified in it, to assemble as masons for forty days, or until such time as a constitution shall be granted, or that authority be recalled.

In consequence of this dispensation, a lodge may be held at the place there specified; and its transactions, being properly recorded, will be equally valid, for the time being, with those of a regular constituted lodge.

The petition is presented by the deputy grand master to the grand master, who being satisfied of the truth of the allegations it contains, appoints a day and hour for constituting and consecrating this new lodge, and for installing the master, wardens, and other officers of the same.

If the grand master attends, with all his officers, the lodge will be constituted *in ample form*; if the deputy grand master and the other grand officers attend, it will be

constituted *in due form*; but if the power is vested in any subordinate lodge, it will only be constituted *in form*.

On the day and hour appointed, the grand master, with his officers, (or the master and officers of any private lodge, authorised by the grand master,) meet in a convenient room, and, being properly clothed, walk in procession to the lodge room. The lodge is opened by the grand master in all the degrees of masonry. A prayer being repeated in due form, and an ode, in honour of the society, sung, the grand master (or master in the chair) is informed, "That a certain number of brethren then present, duly instructed in the mysteries of masonry, desire to be formed into a new lodge, under his worship's (or the grand master's) patronage; that a dispensation has been granted them, by virtue of which authority they had assembled as regular masons: and that the transactions of their several meetings had been properly recorded." The petition is then read, as is also the dispensation and the warrant, or charter, of constitution, granted in consequence of it. The minutes of all the transactions of the new lodge, while under dispensation, are likewise read, and, being approved, they are declared to be regular and valid. Then the grand master (or master in the chair) takes the warrant in his hand, and requests the brethren of the new lodge to signify their approbation or disapprobation of the officers nominated in the said warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of masonry is delivered.

Ceremony

*Ceremony of Consecration.**

The grand master, attended by his officers, and some dignified clergymen, form themselves in order round the lodge, in the centre. All devoutly kneeling, the preparatory prayer is rehearsed. The chaplin produces his authority, and, being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response is made, "Glory to God on High." Incense is scattered over the lodge, and the grand honours of masonry are given. The consecration prayer is concluded, and the response repeated, together with the grand honours, as before. All rising up, solemn music is introduced; after which, the blessing is given, and the response made as before, accompanied with the usual honours. An anthem is then sung, and the brethren of the new lodge coming forward and doing homage, the grand master pronounces these words:

"In this my exalted character, and in the name of the Most High, to whom be glory and honour, I constitute and form these good brethren into a regular lodge of *Free and accepted Masons*; and God be with them." Amen.

[Flourish with drums and trumpets.]

The grand honours are once more repeated, and the ceremony of consecration ends.

Ceremony of Installation.

The grand master[†] then asks his

* This is never to be used but when specially ordered.

† In this, and other similar in-

deputy, "If he has examined the master nominated in the warrant, and whether he finds him well skilled in the noble science and the royal art? The deputy answering in the affirmative, he, by the grand master's order, takes the candidate from among his fellows, and presents him at the pedestal; saying, "Most worshipful grand master, [or right worshipful, as it happens,] I present my worthy brother, A. B. to be installed master of this new lodge. I know him to be of good morals and of great skill; true and trusty, and a lover of the whole fraternity, wherefover dispersed over the face of the earth."

The following charges are then read by the grand secretary [or acting secretary] to the master elect.

I. You are to be a good man and true, and strictly to obey the moral law.

II. You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

III. You are not to be concerned in plots or conspiracies against government, but submit to the decisions of legislative power.

IV. You are to respect the civil magistrate; to work diligently, live credibly, and act honourably by all men.

V. You are to obey the rulers and governors of the society, supreme and subordinate, in their different stations, and submit to the awards and resolutions of your brethren.

VI. You are to avoid private piques

stances, where the grand master is specified as a master, may be understood any master who performs the ceremony.

piques and quarrels, and guard against intemperance and excess.

VII. You are to be cautious and prudent in your behaviour, courteous to your brethren, and faithful to the lodge to which you belong.

VIII. You are to respect your genuine brethren, and disown all false pretenders.

IX. You are to promote the general good of society, cultivate the social virtues, and be always ready to give or to receive instruction.

The secretary then reads the following regulations:

I. The grand master, for the time being, and all his officers, are to be duly homaged, and the edicts of the grand lodge to be strictly enforced.

II. No alteration or innovation in the body of masonry shall be made, without the consent of the grand lodge first had and obtained.

III. The duties of the grand lodge are to be regularly attended, and the dignity of the society supported.

IV. No stated lodge is to be formed without leave from the grand master, or his deputy; or any countenance given to a mason clandestinely made in such lodge.

V. No mason is to be made, or member admitted, in a regular lodge, without one month's previous notice, or due inquiry into his character.

VI. No visitors are to be received into a lodge, unless vouchers can be produced of their having been initiated in a regular, constituted lodge, acting under the authority of the grand master of England, or of some other grand master approved by him.

VII. No public processions of masons, clothed with the badges

of the order, are to be countenanced, without the special licence of the grand master.

These are the laws and regulations of the *society of Free and accepted Masons*.

The grand master then addresses the master elect in the following manner: "Do you submit to these charges, and do you promise to support these regulations, as masters have done in all ages? The new master, having signified his cordial submission, is bound to his trust, and invested with the badge of his office by the grand master, who thus salutes him: "Brother A. B. in consequence of the recommendations I have received of you, and your cheerful conformity to the charges and regulations of the society, I appoint you master of this new lodge, not doubting of your care, skill and capacity."

[To be concluded in our next.]



Interesting observations concerning Teas and their use.

TEA is known to be the leave of a shrub cultivated in China and Japan, the only countries in which it is indigenius. The Chinese distinguish many kinds of tea from the diversity of the colour, odour, taste, and figure of the leaves. Some of these distinctions are altogether arbitrary. The Chinese dealers sometimes distribute the leaves of other plants for the genuine tea. The varieties of the latter are by no means numerous; all these species are not known to be the produce of the same shrub, gathered at different seasons, and prepared somewhat differently.

The two principle kinds of tea are

are the green and bohea. Green tea is presented in China to visitors, the bohea is in more general use throughout the empire. Cunningham distinguishes the tea that is brought to England, into fine green tea, common green tea, and bohea tea. The best bohea is affirmed to be the buds of the tea plant gathered in March and dried in the sun. The green teas are culled in May and June, and dried over a furnace. The greater part of the tea that is brought into Europe comes from Canton. The dearest, and at the same time the best tea is that which is brought by the Russian caravans which go every two or three years to Pekin. This together with all the other commerce of the caravans belongs to the empress, and this tea passes into other hands only in the way of presents.

Tea is adulterated by a variety of additional substances, but especially the bohea tea, which is often mixed with an infusion of Japan earth and afterwards dried.

People of the lower class in China, boil the cheaper and inferior sort of tea in large quantities in a kettle for common drink.— Persons of the higher rank drink the finer kinds of tea, prepared in the same manner as in Europe, but use no sugar with it. The Tartars are the only people in China who mix milk with it.— The Japanese first powder the tea, and then mixing it with water, stir it as we do chockelate till it froths, and then drink it without sugar.

The Asiatics in general, but above all the Chinese, extol the medicinal virtues of tea. In the Chinese prescriptions for nervous weakness, head-ache, tenesmus, hemor-

hoids, cardialgia, and a variety of other diseases, tea is the principle ingredient. But is well known how extremely partial the Chinese are to every thing that originates in their own country; and enthusiasts always see things in a false light.

There are many writers, however, and those worthy of credit, who agree that excessive use of tea occasions a variety of nervous disorders in China, and likewise diabetes consumption, and death.— The Ling Fi directs tea to be taken in small quantities, and never fasting. The author of the book Tchang Seng, or the Art of preserving Health, says, "I confess that tea is not agreeable to me, and that my stomach revolts at it every time I am obliged to drink it; perhaps the weakness of my constitution when young may be the cause of this antipathy."— This avowal proves how erroneously those Europeans have argued, who have attempted to say why tea is so salutary to Asiatics, and so prejudice to the inhabitants of our continent. Marvelous accounts have likewise been related of the good effects of tea in Europe. Two Dutch physicians, Craanen and Bontikoe, who in the last century wrote in favour of tea, and perhaps of the Dutch East-India company, asserted that the blood was in the highest state of perfection, when in the most perfect fluidity, and that with such blood there could be no disposition to disease. Dr. Bontikoe maintained, that tea ought to be drank to the quantity of one or even two hundred cups a day, as a preservative from every disease, and pretended that this might be done without the least injury to the stomach.

This

This notion was soon generally adopted, and tea was drank without moderation, with a view to thin the blood, or rather to increase the dividends of the company.— Boerhaave very happily opposed the progress of this opinion and put a stop to the ravages it occasioned.

We are told that tea acts as a diuretic, increases the insensible perspiration, cures head-achs, drowsiness, and palpitations of the heart, renders the body active, and elevates the spirits. Others are of opinion that it strengthens the stomach and intestines, and is good against indigestion and diarrhoea. There are some persons who consider strong green tea as an emetic, and yet extol its use in hypochondriacal and hysterical affections.

It cannot be denied, says B. Haller, but that tea occasions for some time a certain gaiety and liveliness. This is the reason why I recommend a moderate use of tea to healthy people. I likewise recommend it to people who are obliged to expose themselves to cold, especially travellers: and I find it very useful when drank after exposure to cold, damp air, as it soon removes the weight and lassitude which are the effects of a common cold. In what then, may we ask, consists the real advantages of tea in these cases? Boerhaave tells us in the warm water.

But a physician must be a Sangrado to suppose that warm water will be of use to every stomach. Hippocrates long ago told us, that too great a use of warm water softens the flesh, weakens the nerves, renders men stupid, and occasions haemorrhages, syncope, and death. Tea will therefore be in many respects hurtful from the manner in

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which we take it; whether we attribute the virtues of this beverage to the tea itself, or to the fermentation of the sugar, or to the warm water. I will not insist here on the assertion of the celebrated Linnæus, that all the plants which resemble the tea shrub are venomous; because many ladies in Switzerland, drink only warm water with sugar and cream, and yet feel the same effects from this beverage that others do from tea. Linnæus is of opinion that we have to fear only from the use of new tea. This rule however is applicable only in China and Japan, where recent tea occasions a degree of intoxication. This is the reason why the laws of these people have determined how long the tea is to be kept before it is drank.

There is something exceedingly penetrating in the nature of tea, and perhaps at the same time attenuating. It is well known that after frequent blood letting nothing gives a cadaverus complexion so soon as tea. There was a gentleman in Switzerland, who in every respect knew how to assume the tone of majesty. He was told one day that nothing elevated the dignity of a king so much, as when every thing around him had a pale look. This intimation was sufficient for him. He directed all his servants to be bled once a month, and obliged each of them to swallow fifty dishes of tea every day.

The ill effects of tea, in cases of hysterical and hypochondriacal affection, are indisputable. When I studied at Gottingen, I used to drink tea in the night with a view to prevent drowsiness, and it had this effect so completely, that at the end of the two years I pursued this method, both my sleep and my

strength had forsaken me, and my head was as weak as my stomach. I have seen many persons of my acquaintance affected in the same manner, and from the same cause. I have since that time had occasion to observe in Switzerland, that tea had the effect of rendering the pulse slow and weak; and that an improper use of it very often excites flatulency and hypochondriacal affection, tremor, palpitation of the heart, vertigo, vapours, fluor, albus, and sometimes deep melancholy. Dr. Friend knew a woman who had an incontinence of urine, and afterwards a suppression of the menses, brought on by tea.

Many hypochondriacal people imagine they have a coldness at the stomach, and they attempt to remedy this by different methods. Some of them are careful to wear something warm upon their stomachs, others eat every thing hot. Soup they say is hurtful unless they eat it very hot. They drink their tea in the same manner. I know one of these people in Zurich, who is almost constantly with his teapot in his hand, and he does this with a view to warm his stomach. This patent is exceedingly flatulent and subject to cholick. I do not pretend to say to these people, as some of their physicians do, that they have really cold stomachs, but I call this pretended coldness an extreme degree of relaxation, and I attribute it in a great measure to tea.



Some account of Mr. BAKEWELL, of Dishley.

ROBERT BAKEWELL, the most successful and celebrated experimental Farmer ever known in England, was born at Dishley, in Leicestershire, about

the year 1725 or 6. His grandfather and father had resided on the same estate since the beginning of the present century; and his father, who died about the year 1760, had always the reputation of being one of the most ingenious and able farmers of his neighbourhood.

Mr. Bakewell, having conducted the Dishley farm several years before the decease of his father, began about 40 years since that course of experiments which has procured him such extensive fame. He made excursions into different parts of England, to inspect the various breeds, and to ascertain those which were best adapted to his purposes, and the most valuable of their kinds. His next step was to select and purchase the best of all the sorts wherever they could be found; and this selection, the result of several years experience, was the original stock from which he afterwards propagated his own.

About the year 1760 Mr. Bakewell sold his sheep, by private contract, at not more than two or three guineas each. Some time afterwards he began to let some of his rams, and for a few seasons received only fifteen shillings and a guinea a-piece for them; but as the fame of his breed extended itself he advanced his prices, and, by the year 1770, was enabled to let some of his rams for the season for 25 guineas. Since that time the prices and credit of his stock have been progressively encreas- ing; and, of late years, single rams have been let for the season for the enormous prices of four hundred guineas and upwards. It is a fact, which has no other former example, that one ram, called the Two Pounder, produced, in one season,

season, the sum of 800 guineas, independent of ewes of Mr. Bakewell's own flock, which, at the same rate, would have made a total, the produce of a single ram—*of twelve hundred guineas.*

The race of Dishley sheep are known by the fineness of their bone and flesh, the lightness of the offal, the disposition to quietness, and consequently to mature and fatten with less food than other sheep of equal weight and value. Mr. Bakewell improved his Black Horses by an attention to the form which is best adapted to their use. His Stallions have been let for the season for 100 guineas and upwards. About ten years since he exhibited his famous Black Horse to the King and many of the Nobility in the Court-yard at St. James's.

In this place it may be worth while to insert the following statement of the prices given, at an auction, for stock bred from Mr. Bakewell's.

The sale to which we advert was that of Mr. Fowler, of Rollright, in Oxfordshire. After his death, one article of his live stock, the horned cattle, sold for a value equal to that of the fee-simple of his farm! Fifteen head alone of bulls and cows sold for 2,460l. or at the rate of 164l. each!

Among Mr. Bakewell's curiosities are a rump and a sirloin of a cow, more than 20 years old when killed, which is wonderfully fat. It is now more than four inches thick in fat, and would, without doubt, have been considerably thicker had she been killed at an earlier age. He had also two pieces of bacon, one from a hog with very large bone, and the other from one with very small bone. The latter was eleven inches

through to the bone, and the former not half so deep.

It was his opinion, that the only way to improve the breed of cattle is to keep up the price; for if the price is low, people send any kind of cows, and if the produce fails the bull is blamed; but if the price is high, they are particular, and send none but the very best, which is the only method to improve the breed. The same argument, he says, holds good with all other kinds of cattle.

To shew the differences of judgment in respect to the value of cattle, Mr. Bakewell observed, that some years since he used to attend Loughborough Top market, where he had a ram which he let for twenty-five guineas. Soon after the agreement, another farmer wanted to purchase this ram, and Mr. Bakewell (in joke) asked him twenty five shillings for it. The farmer offered eighteen, and at last they parted for two shillings!—A heifer sold at Mr. Pearce's sale, near Northampton, for eighty guineas; and, a few days after, as she was driven through Leicestershire, a party of farmers standing together valued her at about eight pounds.

Mr. Bakewell let a bull to a gentleman for fifty guineas for the season. The gentleman dying in the interim, and the executors not knowing any thing of this transaction, sold the bull by auction with the rest of the cattle. When the season was over, Mr. Bakewell sent for his bull, and, after investigating the matter, found, to his great surprise, that the bull had been sold to a butcher for about eight pounds, who had killed it, and sold it for two-pence half-penny per pound. Mr. Bakewell, in course, applied to the executors for the value, which was

fifty guineas for the season (the stipulated agreement) and 200 guineas for the bull. The executors refused payment, thinking that, as the bull was sold by public auction, before a great number of farmers, and many of them thought to be men of judgment, for only eight pounds, it was an imposition. Mr. Bakewell was therefore obliged to bring an action for the amount; and people appearing as witnesses on the trial, who were acquainted with this breed, and making oath that Mr. B. had not overvalued his bull, a verdict was given in Mr. B.'s favour to the full amount, with costs of suit.

Mr. Bakewell, at the time of his death, was verging on his 70th year. In person he was tall, broad set, and, in his latter years, rather inclined to corpulency. His countenance bespoke intelligence, activity, and a high degree of benevolence. His manners were frank and pleasing, and well calculated to maintain the extensive popularity he had acquired. His domestic arrangements at Dishley were formed on a scale of hospitality to strangers, that gained him universal esteem. Of the numerous visitants, induced by curiosity to call at his house, none ever left it without having reason to extol the liberality of its owner. Many interesting anecdotes are related of his humanity towards the various orders of animal. He continually deprecated the atrocious barbarities practised by butchers and drovers; shewing, by examples on his own farm, the most pleasing instances of docility in animals under his care.

He departed this life on Tuesday, October 1, 1795, after a tedious illness, which he bore with

the philosophical fortitude that ever distinguished his character.



Topal Osman.

TOPAL OSMAN, who had received his education in the seraglio, being, in the year 1698, about the age of twenty-five, was sent with the sultan's orders to the bashaw of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering passengers and caravans, he embarked on board a Turkish vessel bound to Damietta, a city on the Nile. In this short passage they were attacked by a Spanish privateer, and a bloody action ensued. Topal Osman gave here the first proofs of that intrepidity by which he was so often signalized afterwards. The crew, animated by his example, fought with great bravery; but superior numbers at last prevailed, and Osman was taken prisoner, after being dangerously wounded in the arm and thigh.

Osman's gallantry induced the Spanish captain to pay him particular regard: But his wounds were still in a bad way when he was carried to Malta, where the privateer went to refit. The wound in his thigh was the most dangerous; and he was lame of it ever after; for which he had the name of Topal, or cripple.

At that time Vincent Arnaud, a native of Marseilles, was commander of the port at Malta; who, as his business required, went on board the privateer so soon as she came to anchor. Osman no sooner saw Arnaud, than he said to him, "Can you do a generous and gallant action? Ransom me, and take

take my word you shall lose nothing by it." Such a request from a slave in chains was uncommon ; but the manner in which it was delivered, made an impression upon the Frenchman ; who turning to the captain of the privateer, asked what he demanded for the ransom. He answered 1000 sequins.* Arnaud turning to the Turk, said, "I know nothing of you ; and would you have me risk 1000 sequins on your bare word ?" "Each of us act in this (replied the Turk) with consistency. I am in chains, and therefore try every method to recover my liberty, and you may have reason to distrust the word of a stranger. I have nothing at present but my bare word to give you ; nor do I pretend to assign any reason why you should trust it. I can only say, that, if you incline to act a generous part, you shall have no reason to repent it." The commander, upon this, went to make his report to the Grand Master Don Perellos. The air with which Osman delivered himself wrought so upon Arnaud, that he returned immediately on board the Spanish vessel, and agreed with the captain for 600 sequins, which he paid as the price of Osman's liberty. He put him on board a vessel of his own, and provided him a surgeon, with every thing necessary for his entertainment and cure.

Osman had mentioned to his benefactor, that he might write to Constantinople for the money he had advanced ; but, finding himself in the hands of a man who had trusted so much to his honour, he was emboldened to ask another favour ; which, was, to leave the payment of the ransom entirely to

him. Arnaud discerned, that in such a case things were not to be done by halves. He agreed to the proposal with a good grace, and showed him every other mark of generosity and friendship. Accordingly Osman, so soon as he was in a condition, set out again upon his voyage.

The French colours now protested him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered 1000 sequins to the master of the vessel, to be paid to his benefactor Arnaud, together with some rich furs ; and he gave to the master himself 500 crowns as a present. He executed the order of the sultan his master with the basha of Cairo ; and setting out for Constantinople, was the first who brought the news of his slavery.

The favour received from Arnaud in such circumstances made an impression upon a generous mind, too deep to be eradicated. During the whole course of his life, he did not cease, by letters and other acknowledgments, to testify his gratitude.

In the year 1715, war was declared between the Venetians and Turks. The grand vizir, who had projected the invasion of the Morea, assembled the Ottoman army near the isthmus of Corinth, the only pass by which this peninsula can be attacked by land. Topal Osman was charged with the command to force the pass ; which he not only executed successfully, but afterwards took the city of Corinth by assault. For this service he was rewarded, by being made a basha of two tails. The next year he served as lieutenant general under the grand vizir, at the siege of

* Near 500.

Corfu, which the Turks were obliged to abandon. Osman staid three days before the place, to secure and conduct the retreat of the Ottoman troops.

In the 1722, he was appointed Seraskier, and had the command of the army in the Morea. When the consuls of the different nations came to pay their respects to him in this quality, he distinguished the French by peculiar marks of kindness and protection. 'Inform Vincent Arnaud,' says he, 'that I am fonder of my new dignity, as it enables me to serve him. Let me have his son in pledge of our friendship, and I will charge myself with making his fortune.' Accordingly, Arnaud's son went into the Morea, and the Seraskier not only made him presents, but granted him privileges and advantages in trade, which soon put him in a way of acquiring an estate.

Topal Osman's parts and abilities soon raised him to a greater command. He was made a basha of three tails, and beglerbeg of Romania, one of the greatest governments in the empire, and of the greatest importance by its vicinity to Hungary.

His residence during his government was at Nyssa. In the 1727, Vincent Arnaud and his son waited upon him there, and were received with the utmost tenderness. Laying aside the basha and governor, he embraced them, caused them to be served with sherbet and perfumes, and made them sit upon the same sopha with himself, an honour but rarely bestowed by a basha of the first order, and hardly ever to a Christian. After these marks of distinction, he sent them away loaded with presents.

In the great revolution which happened at Constantinople anno

1730, the Grand Vizir Ibrahim perished. The time were so tumultuary, that one and the same year had seen no fewer than three successive vizirs. In September 1731, Topal Osman was called from his government to fill this place; which being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no sooner arrived at Constantinople to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and that he would hasten to Constantinople, while things remained in the present situation; adding, that a grand vizir seldom kept long in his station.

In the month of January 1732, Arnaud, with his son, arrived at Constantinople from Malta, bringing with him a variety of presents, and twelve Turks whom he had ransomed from slavery. These, by command of the vizir, were ranged in order before him. Vincent Arnaud, now seventy-two years of age, with his son, were brought before Topal Osman grand vizir of the Ottoman empire. He received them in presence of the great officers of state, with the utmost marks of affection. Then turning to those about him, and pointing to the ransomed Turks: 'Behold,' says he, 'these your brethren, now enjoying the sweets of liberty, after having groaned in slavery: This Frenchman is their deliverer. I was myself a slave, loaded with chains, streaming in blood, and covered with wounds: This is the man who redeemed and saved me; This is my master and benefactor: To him I am indebted for life, liberty, fortune,

fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry me. Where is ever a Mussulman capable of such generosity ?

While Osman was speaking, all eyes were fixed upon Arnaud, who held the grand vizir's hands closely locked between his own. The vizir then asked both father and son many questions concerning their situation and fortune, heard their answers with kindness and attention, and then ended with an Arabic sentence, *Allah Kerim.** He made before them the distribution of the presents they had brought, the greatest part of which he sent to the sultan, the sultana mother, and the Kiser Aga.† Upon which the two Frenchmen made their obeisance and retired.

After this ceremony was over, the son of the grand vizir took them to his apartments, where he treated them with great kindness. Some time before they left Constantinople, they had a conference in private with the vizir, who divested himself of all state and ceremony. He let them understand, that the nature of his situation would not permit him to do as he desired, since a minister ever appears in the eyes of many to do nothing without a view to his own particular interest; adding, that a basha was lord and master of his own province, but that the grand vizir at Constantinople had a master greater than himself.

He caused them to be amply paid for the ransom of the Turks, and likewise procured them payment of a debt which they looked

on as desperate. He also made them large presents in money, and gave them an order for taking a loading of corn at Salonica, which was likely to be very profitable, as the exportation of corn from that part had for a long time been prohibited.

As his gratitude was without bounds, his liberality was the same. His behaviour to his benefactor demonstrated that greatness of soul which displayed itself in every action of his life. And his behaviour must appear the more generous, when it is considered what contempt and aversion the prejudices of education create in a Turk against Christians.



On the CULTURE of FLAX.

To the Philadelphia society for the promotion of agriculture and domestic manufactures.

GENTLEMEN,

HAVING cultivated flax with considerable profit and advantage, I wish to recommend it as an object meriting greater attention from our farmers.

The use of flax is as necessary in our clothing, as wheat in our nourishment—our soil and climate are as well adapted to raise the one as the other. Why then should we remain under obligations to distant foreign nations for this valuable article? It is suggested that it is cheaper to purchase imported linen than to raise flax, and manufacture for ourselves. I always entertained doubts of the truth of this opinion, & am now convinced from the experience of several years that it is totally without foundation.

Some

* The providence of God is great.

† Chief of the black eunuchs.

Some good husbandmen object to flax, because they say it exhausts the soil more than any other crop : I have not found this to be the case ; during the last summer I cultivated flax and potatoes in the same field ; each crop had an equal quantity of manure ; on gathering an excellent crop of flax in July, the ground was immediately ploughed, and sowed with turnips ; produce, one hundred bushels of good turnips per acre ; on removing the crops of potatoes and turnips, about the middle of October, the ground was put into wheat ; the wheat on the flax and turnip ground this harvest, was fully equal if not superior, to the wheat on the potatoe ground.

Another objection to flax is, that it is a very uncertain crop ; on good ground, under proper cultivation, no crop will better answer the expectation of the farmer. Flax will grow and flower on any soil ; but it requires a rich loam or clay to bring it to perfection for the use of the farmer. The Irish, who for many years have had great experience in the cultivation of this valuable plant, generally raised it in ground manured and planted with potatoes the preceding year. They sow on such ground three and four bushels of the best Riga or American seed to the acre. May not the fineness of the Irish flax be owing to this thick sowing, rather than to their flax being pulled before it is ripe ? It is said the Flemings never pull the flax intended for their fine cambrics and linen, until the seed is ripe.—The quality of the flax may also depend very much on the future operations of rotting, breaking and hackling.

In America, flax is for the most

part rotted, by being laid thin on a grass field : The time required in this operation depends on the dryness or wetness, heat or cold of the season : Flax is judged to be sufficiently grafted when its bark is a little blistered towards the extremity of the plant, and when it parts easily from the reed, which at this time becomes very brittle ; but no written description can possibly convey a knowledge of this point at all equal to that which is acquired by experience. I have exposed flax in the months of August, September and October, and have always found that it rotted in August the best ; and am informed, by farmers of experience, that the injury which the flax is said to receive by the heat of the mid-summer sun, is by no means equal to the benefit it receives by being quickly matured.

When the flax is exposed in a variety of weather in a cold season, the putrefaction necessary to loosen and destroy the cohesion of the fibres of the flax from the reed, is so tedious as frequently to injure the fibres themselves. Mills have been erected for breaking of flax, but the success attending them hath never warranted their general use ; recourse is still had to the Dutch hand-brake. I have seen a foot machine for swingling or scutching, by which one man can scutch fifty weight per day : This is double the quantity that can be performed by one person by hand in the same time. The labour and expense of dressing flax is without doubt the greatest objection to its cultivation ; but in these points Europeans have no advantage over us, as they, in every instance, are subject to the same difficulties.

Flax is certainly one of those necessary

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necessary articles which we should cultivate in sufficient quantity to enable us to supply ourselves with every kind of linen, because our country is as well calculated for it as any other. Whatever other nations, on account of climate or situation, can raise and sell cheaper than we can do, and are willing to exchange for the produce of our farms, or industry, let us import from abroad. This is the basis of just policy, true economy, and genuine liberty.

I am, gentlemen,
with great respect,
yours, &c.
GEO. LOGAN.



*Some good advice, designed to prevent
Quarreling and Law-suits.*

HEARING some passionate words, near my house, in the highway, and stepping out, I found two of my neighbours in a violent fit of threatening. On enquiry, it appeared that one had asked the other for the payment of a small debt; the other refused, and began to abuse him with harsh words. This enkindled a fire which burnt on both sides. Each threatened the other with the law:—Stop! stop! said I, friends, I have a good book which says, “Any thing for a quiet life.” And it says also, “So much passion, so much of nothing to the purpose.” And again, “Soft words and hard arguments.” And again, “The hasty man never wants woe.” Observing that they paid some attention to what I said, and indulging some hopes of reconciling them, I invited them to walk with me into my study, where I would read and explain a whole chapter from

this excellent book, which I hoped would put them both into a better temper. After some importunity they consented.—Being seated, I began with the title page, as follows :

“Out of debt, and out of deadly sin.” Debts, my friends, are apt to breed wrangles, and “wrangles never want words.” And again, “It is better to keep out of a quarrel, than to make it up afterwards.” But since you have unhappily begun, consider whether you had better proceed. But you each say, “I have been abused.” What then? This book says on the very first page, “That he who is vexed and angry has two troubles instead of one.” If you wish to revenge on each other, forgive and forget:—But it is said, and they are great truths, that, “To forget a wrong is the best revenge.” Again, “A cheerful look, and forgiveness, is the proper revenge of an affront.” And again, “He that would have a good revenge, let him leave it to God.” I think I heard you threaten each other with the law, with courts, and with jails. Pough! Pough!—We will see what is said on this subject upon the second page: “A bad agreement is better than a good law-suit.”—True, remember that.—Again, “A wise man will bend a little, rather than be torn up by the roots.”

The simple meaning is, that although a man may have a good cause, he may be in as much danger of being torn up by the roots when he gets into the law, as a tree is by a rushing and devastating wind. Again, “It is better to have it said—Here he ran away—than—Here he was slain.” No man can run away too soon, or too fast, from quarrels and law-suits.

I think I have heard you both, heretofore, speak against Lawyers, and I reproved you for it ;—because they are a useful order of men, so long as some will not pay their debts, and others will quarrel. Now you seem to be inclined to employ them. What has changed your minds ? Are you become fools ? Let us see what is written on the third page of this old book. "Fools, and wilful men, make Lawyers great." The next sentiment perfectly corresponds with this :—And with what I have heard you formerly say about going to law, and about Lawyers—"That the worst pig gets the best pear." I will now turn over to the fourth page. Here my good friends, we have the penitential confession of a man who went to law in days of old. Here it, and remember it. "I went a fool to court, and came back an ass." I add, and with a great load on his back. His Lawyer knew it would be so before he went, yet advised him to go, because he perceived the man wished it. Lawyers are very complaisant to men's wills. And well they may be ; For we read, that "Lawyers gowns are lined with the wilfulness of their clients." And again, "Lawyers houses are built on the heads of will fools."

A word more : In the last paragraph of this chapter it is written, "A wise Lawyer never goes to law himself." Be therefore as wise as Lawyers.

Abundant evidence might be adduced in vindication of all these wise remarks. But until you and others call for the proof, I shall take it for granted that you ap-

prove of them, although, you may run to court every term.

[*Greenfield Paper.*]



MADAME ROLAND's last letter to her Daughter, (her only child) written during her imprisonment, and a short time before her execution. This great and celebrated woman, wife of the Minister of the Home Department, suffered on the scaffold during the reign of Robespierre, in France,

October 18, 1793.

" TO MY DAUGHTER,
" I Do not know, my dear girl, whether I shall be allowed to see or to write to you again. REMEMBER YOUR MOTHER. In these few words is contained the best advice I can give you. You have seen me happy in fulfilling my duties, and in giving assistance to those who were in distress. It is the only way of being so.

" You have seen me tranquil in misfortune and in confinement, because I was free from remorse, and because I enjoyed the pleasing recollections that good actions leave behind them. This is also the only means of supporting the evils of life, and the vicissitudes of fortune.

" Perhaps, as I hope, you are not fated to undergo trials so severe as mine ; but there are others, against which you ought to be equally on your guard.—Propriety of conduct and occupation, are the best preservatives against every danger ; and necessity, as well as prudence, require you to attend seriously to your studies.

" Be worthy of your parents : They leave you great examples to follow :

follow; and if you are careful to avail yourself of them, your existence will not be useless to mankind.

" Farewel, my beloved child, you who drew life from my bosom, and whom I wish to impress with all my sentiments. The time will come, when you will be better able to judge of the efforts I make at this moment to repress the violent emotions which your dear image excites. I press you to my heart.

" Farewel, my Eudora."

The following to her servant, was written probably at the same time.

" To my faithful servant,
Fleury.

" My dear Fleury, you whose fidelity, services and attachment, have been so serviceable to me for these thirteen years past, receive my embraces and my farewell.

" Preserve the remembrance of what I was; it will console you for what I suffer. The good pass on to glory, when they descend to the tomb. My sorrows are about to terminate: lay aside yours, and think of the peace which I am about to enjoy, and which nobody in future will be able to disturb. Tell my Agatha, that I carry with me to the grave, the satisfaction of being beloved by her from my infancy, and the regret of not being able to give her proof of my attachment. I could have wished to be of service to you; do not at least let me afflict you.

" Farewel, my poor Fleury, farewel."

M E D I C A L

Observations on worms in the human body, and of the virtues of the Carolina pink-root, as a vermifuge.

NOTHING has been more frequently fatal to the lives of children than worms. This fatality has been much lamented, and much industry has been exercised to investigate means which might prevent it. But hitherto the *desideratum* has eluded the most diligent researches; and many of the faculty are unhappily ignorant of remedies which are sure to afford relief. Most of the British authors, by whom American practitioners have been governed and directed, are, to the surprise of the unprejudiced observer, singularly deficient in useful prescriptions. Bitter, sweet, saline, and fetid medicines have, by them lately and formerly, been much recommended and applauded, as preventatives, palliatives, and repellents. These medicines, however, do not by any means answer their encomiums. I have known certain families use the best stomachic bitters, as preventatives, with the best judgment, but without any success. I have seen the best saline, sweet, and fetid mixtures, administered, to check vomiting, and repel worms from the stomach into the intestines, with no kind of advantage. From many observations of this nature, I am induced to believe, that no bitter medicines, hitherto recommended for the prevention of worms, answer this end, otherwise than as they may, in particular cases, restore or maintain the common state of health, independent of worms; and that all fetid, saline,

saline, and sweet mixtures, are no farther salutary, than as they happen to fill the stomach, and be retained by accidental agreement with the particular idiosyncracy of the patient. After bitters, &c. enumerated, the principal medicine among British authors, for the destruction of worms, has been mercury. Many preparations of this article have been particularly recommended, as *Merc. d. corros.* *Ethiops miner.* &c. From the most attentive and thorough trials with each of these preparations, and others, I am sure it may be justly asserted, that mercury is in no form an efficacious vermifuge; and in no case of this nature, equal to many other mild, simple, and safe cathartics. I have administered it in small and large potions, to no valuable purpose, and seen the patient discharge living worms, six days after its operation. Hence I have entirely discarded it, as a vermifuge; and now consider it a very improper and dangerous medicine, when administered with such design. Perhaps some may say, that my experiments have been imperfect, my observations fallacious, and my conclusions consequently unjust; that mercury cuts worms in pieces, and discharges them undistinguishably with natural excrements. That mercury has this effect, is false; though very commonly asserted by some physicians, and believed by many. To such as know any thing of philosophy, no reason can be assigned for the support of this assertion: to those of a different character, arguments are generally of little value. Tin, lead, iron, and copper, have also been recommended for the destruction of worms; but are very far from answering such recommendations,

with any safety to the general health of the body: and many patients have been lost and destroyed, through implicit confidence in them.

Happily for mankind, truth is often discovered by accident, after philosophy has laboured for it in vain.

The Carolina pink is a safe and invaluable vermifuge, and, I believe would prevent nine tenths of the deaths occasioned by worms, if properly administered. In the last year, I had forty-two worm cases, in every one of which the Carolina pink proved effectually salutary; worms were discharged in each case; and every patient was restored to perfect health.

Many physicians are already sensible of the wonderful efficacy of this most excellent medicine, and nothing that can be said in favour of it will be new to them: others, however, believe it to be of little or no value; and some even think it injurious and dangerous. For the consideration of such as are thus incredulous of its true virtues, I beg leave to assert, that I have never seen a single ill effect from it, in the course of a very considerable practice for a number of years; nor do I believe it has a tendency to excite inflammation or lethargy to any considerable degree. That it is superlatively powerful in removing worms, any person may be satisfied, by exhibiting it to children in health. After such exhibition, if there are not more or less worms, discharged, in nine cases out of ten, I am willing the medicine should be considered of no value.

The best form in which it may be exhibited, is not yet determined, among those who are sensible of its efficacy: — the necessary quantity

quantity is also a matter of some dispute. To be satisfied in these points, I have given it in small and large potions; I have given the simple root in powder alone, and the same in conjunction with aloes, rhæci and Ethiops mineral; I have given the root alone, by infusion, and by the same way the root and top together; I have also added to such infusions, rhæci, senna, manna, and salts. From the issue of repeated trials in all those forms, I am of opinion, that the simple root, by infusion, is the best and most infallible form, in which it can be administered, and that no sugar, molasses, or manna is requisite to be joined, unless it be barely to render the medicine more palatable to the patient. Two drams, strongly infused in half a pint of water, will never be too much for a child of two or three years old. Such as are five, six, or seven years of age, will generally require of the root and water, a double quantity, and perhaps more. I believe it is most usefully taken in the space of one hour, or less, if the stomach can retain it. The same quantity may be daily repeated with perfect safety, two, three, or four times, if any vermifuge be necessarily indicated. But if not thus indicated, it will be most convenient, that the patient be purged with senna, rhubarb, manna, &c. with a strict attention to such diet as will be requisite to preserve the bowels from irritation and inflammation, which are always in some degree, the consequence of a paroxysm of worms. For this purpose, an abdominal lotus is also of much benefit. When the pink is in operation, emollient glysters ought to be frequently repeated.

How this medicine operates to the destruction of worms, is to me

as yet among the *desiderata*: and what are the properties by which its effects are produced, I cannot tell; nor am I much ashamed of this ignorance, since I believe that no botanist, unacquainted with its effects, would have any suspicion of them from its sensible qualities. Some have supposed it no other way a vermifuge, than by the common properties of cathartics. But this cannot be true: as no other cathartic will have the same effects. Some have supposed it to be a kind of lethargic poison, of which the vermin frequently recover, after a certain period; and for the support of this opinion, have asserted, that the worms have been generally found motionless, at their first appearance, and afterwards became active; and hence they have advised the pink to be administered in conjunction with senna, or other brisk cathartics. As this practice has not been found so successful, as the use of the simple pink alone, so the data on which it is fixed, cannot be fully admitted.

How far this pink may be serviceable in other complaints of the human body, is not, perhaps, as yet known. It is however, such an excellent remedy against worms, that no family, where there are children, ought to be without it. All children, suspected of worms, may take a potion once in a month or two, followed with any common purge; and thus be relieved from danger.

J. L.

Newhaven, March, 1787.

* * * It is highly probable that four or five ounces of pink root, infused in two or three quarts of water, might be more serviceable in destroying grubs and bots in horses, than any thing known among farriers.

3 Z

Anecdote

Anecdote of a general officer.

A LATE valuable and distin-
guished officer had so great a propensity to gaming, that he fre-
quented places of every descrip-
tion where play was going for-
ward, without regarding the low
company he met there. At one of
these places, one night, in the ea-
gerness of his diversion, he pulled
out an exceeding valuable gold
snuff-box, richly set with diamonds,
took a pinch, and passed it round,
keeping the dice box four or five
mains before he was out; when
recollecting something of the cir-
cumstance, and not perceiving the
snuff-box, he swore vehemently
no man should stir till it was pro-
duced, and a general search should
ensue. On his right sat a person
dressed as an officer, though shabby,
that now and then, with great hu-
mility, begged the honour to be
permitted going a shilling with
him, and had by that means picked
up four or five: on him the sus-
picion fell, and it was proposed to
search him first; who desiring to
be heard, declared, 'I know the
general well; yet he, nor all the
powers on earth, shall subject
me to a search while I have life to
oppose it. I declare, on the hon-
our of a soldier, I know nothing of
the snuff-box, and hope that will
satisfy the man doubting: follow
me in the next room, where I will
defend that honour or perish!'

—The eyes of all were now
turned on the general for answer,
who, clapping his hand eagerly
down for his sword, felt the snuff-
box (supposed to have passed round
and put there from habit) in a se-
cret side pocket of his breeches,
made for that purpose. It is hard-
ly to be conceived the confusion
that covered him on the occasion,

that he had so lightly given way
to suspicion. Remorse, mixed
with tenderness and compassion
for the wounded character (be-
cause poor) of his fellow soldier,
attacked him at once so forcibly,
that he could only say to him on
leaving the room immediately,
'Sir, I here, with great reason,
ask your pardon, and I hope to
find it granted, from your break-
fasting with me, and hereafter
ranking me among your friends.'
It may be easily supposed the invi-
tation was complied with; when,
after some conversation, the general
conjured him to say what could
be the true reason that he should
object to being searched: 'Why
general, (returned the officer) be-
ing upon half pay, and friendless,
I am obliged to husband every
penny: I had that day very little
appetite, and as I could not eat
what I had paid for, nor afford to
lose it, the leg and wing of a fowl
were then wrapped up in a piece
of paper in my pocket; the thought
of which being found there, ap-
peared ten times more terrible than
fighting the room round.' Enough,
my dear boy, you have said e-
nough!—Your name! let us dine
together to-morrow: we must pre-
vent your being subjected again to
such a dilemma.'—They met the
next day, and the general present-
ed him a captain's commission, with
a purse of guineas to enable him to
join the regiment.



ON NEATNESS.

"Order is heaven's first law."

—Neatness is the second.—

ORDER is the handmaid of
neatness—see the order of
the

the neat husbandman, his well stored barns, his well swept threshing floor, his entire fences, his well finished house, every thing about him discovers that he is thriving.—See the correct merchant whose goods are arranged in an order most pleasing to the eye, whose store is neat and whose books are written carefully without a blot.—See the lawyer, whose library is in the most correct order, and who in an instant, can lay his hand on any paper of moment.—See the young lady, who resolved that her dress shall be kept with care, and retain its beauty, always has it ready for use, & together. Go into a school, where the scholars are neat, silent, obedient, and industrious, under the care of a master in a neat room, applying, without confusion, to their various pursuits, their books all correct and entire. Can any thing be more pleasing than this combination of order and neatness? And with what ease may it all be accompanied by a single resolute exertion; how perfectly may it prevail in all our schools, and how numerous must be the advantages resulting from it. Neatness is as important in the country as in town; for the practice is not to be dictated by the probability of our being seen, but by the principle of being always fit to be seen. Masters being highly interested in this arrangement, will feel every inducement to give example as well as precept, and so to arrange all the business, as that the scholars, feeling the influence and benefits of order, shall be induced to that neatness without which it cannot be preserved.

To preserve this, a strict observance of hours should be observed; the business laid out so that all may understand it; every thing conducted with a persevering flow-

ness; particular days or hours appointed for speaking, or any other particular pursuit; privileges allowed to those who excel, unless they have appeared slovenly, or neglected the known order of the school.

These arrangements, with many others of a like kind, have been found practicable in every respect, and in the schools where they have been critically adopted, scholars have improved rapidly, to the great satisfaction of masters, parents, and the public.

Let it ever be remembered, that if we would cultivate neatness, order, diligence, virtue, or religion, the seeds sown in the Spring of life, are most likely to take deep root, and bring forth abundance.



To the Ladies.

NOTHING has tended more to abate the influence of the fair sex on the manners of men, than the prevailing practice of card playing. Formerly the character of the age was principally conformed to the nature of their favourite occupations, war and hunting. The softness and fine polish of French manners is confessedly owing to the women. But cards have stopped the progress of this gentle power, and it is doubtful whether we are not going backward rather than forward.—Talents are cultivated in proportion as they are valued. If a lady has any thing to say, it would interrupt whist to say it. If she has nothing to say, the vacancy of her mind may be concealed at the card table. Wit and sentiment are babbling intruders there. They are unheard, or heard only to disturb the vacant solemnity of that

pea-

pantomime scene. The powers of conversation rust for want of use. Cards level the mind, and un-
-eng and education. A common plea for cards is, they relax the mind when it is overstrained by attention to business. This is true enough, for a game or two played for amusement and not for money. But to play for money is straining the mind again—it brings up unfriendly and mean passions; it makes beauty and wit feeble by raising up a set of rival emotions; the fear of losing and the hope of gain. The queen of trumps seems to the gambler more sparkling than the queen of hearts—and in fact we see that a man tired of business, rests himself by getting more tired of cards. He plays till midnight, till his head aches, his temper is soured, his patience and his money gone, and an itch for play is contracted, which brings him every night to the gaming table to lose more money, till he has neither money nor merit left.

It depends on the ladies, and the ladies only, to keep this vice, the rival of their charms, out of polite company. Those who have sense and beauty, are interested to do it; and they are the persons to prescribe the regulation of manners with the most undisputed authority.



The Country Burial.

[By GEORGE BREWER, Esq.]

IT was an evening in the month of April; a still rain descended from the sky, and a brisk wind blew over the fields: The church of Arrow, near Alcester, in Warwickshire, appeared at a distance; its spire glistening with the reflec-

tion of the sun beams like a bird's wing. "How beautiful," said I, "is this picture! and how sweetly does Nature sometimes invite the mind to contemplation!"

All was calm and tranquil; my bosom felt the principle of good, asserting the Deity, and bestowing peace.

I was wrapt in reflection, till I was disturbed by the distant sounds of a sweet and plaintive song. I turned about, and beheld, from the adjoining close, a party of men bearing a corpse, and singing a grateful hymn, to the memory of their departed friend. The mourners followed! a scattered few; their garments blown out with the wind, and in disorder. I observed no pageants or achievements.

They approached nearer. The chief mourner was a young man: Unaffected sorrow shed fast the tears of tribute for a brother's loss—but mild Resignation and Religion permitted no extravagance of grief.

The next was a beautiful young woman; who followed, measuring her footsteps with a dejection that made her still more lovely: an angel's mind seemed to give expression to an angel's face: She mourned incessantly; but her tears fell gently as the summer's shower on beds of roses.

And older couple followed: The hearty emblems of a well-spent life; furrowed with age, but not disease.

"Who are these people!" thought I, following them to the church-yard. We were met by the curate, a tall thin man, in whose countenance, gentleness and dignity were blended. All was silent, while he pronounced the last address to departed worth.

The

The earth was thrown over; I enquired who it was that had while some of the party, according to ancient custom, strewed the grave with flowers. It deserved these funeral honors. It was the humble Acasto.

Would that some Atheist had been present at the moment! What would he have thought of Religion, had he seen with how much sweetness she resigns her children, in full confidence and hope, to the Almighty's love and mercy?



POETICAL ESSAYS.

The dying Prostitute.

AN ELEGY.

WEEP o'er the miseries of a wretched maid,
Who sacrific'd to man her health and fame;
Whose love, and truth, and trust, were all repaid
By want and woe, disease and endless shame.

Curse not the poor lost wretch, who ev'ry ill,
That proud unfeeling man can heap, sustains;
Sure she enough is curst, o'er whom his will,
Inflam'd by brutal passion, boundless reigns.

Spurn not my fainting body from your door,
Here let me rest my weary, weeping head:
No greater mercy would my wants implore:
My sorrows soon shall lay me with the dead.

Who now beholds, but loaths my faded face,
So wan and fallow, chang'd with sin and care?
Or who can any former beauty trace
In eyes so sunk with famine and despair?

That I was virtuous once, and beauteous too,
And free from envious tongues my spotless fame.
These but torment, these but my tears renew,
These aggravate my present guilt and shame.

Expell'd by all, enforc'd by pining want,
I've wept and wander'd many a midnight hour,
Implor'd a pittance lust would seldom grant,
Or sought a shelter from the driving shower.

Oft

Oft as I rov'd, while beat the wintry storm,
Unknowing what to seek, or where to stray,
To gain relief, entic'd each hideous form ;—
Each hideous form contemptuous turned away.

Where were my virgin honours, virgin charms ?
Oh ! whither fled the pride I once maintain'd ?
Or where the youths that wood me to their arms ?
Or where the triumphs which my beauty gain'd ?

Ah ! say, insidious Damon ! Monster !—where ?
What glory hast thou gain'd by my defeat ?
Art thou more happy for that I'm less fair ?
Or bloom thy laurels o'er my winding sheet ?

T. Holcroft.



The dying Indian.

THE dart of Isdabel prevails ! — 'twas dipt
In double poison — I shall soon arrive
At the blest island, where no tigers spring
On heedless hunters ; where ananas bloom
Thrice in each moon ; where rivers smoothly glide,
Nor thund'ring torrents whirl the light canoe
Down to the sea ; where my forefathers feast
Daily on hearts of Spaniards ! — O my son !
(I feel the venom busy in my breast)
Approach, and bring my crown, deck'd with the teeth
Of that bold Christian who first dar'd deflour
The virgins of the sun ; and, dire to tell !
Robb'd Pachacamac's altar of its gems,
I mark'd the spot where they interr'd this traitor ;
And once at midnight stole I to his tomb,
And tore his carcase from the earth, and left it
A prey to poisonous flies. Preserve this crown
With sacred secrecy. If e'er returns
Thy much lov'd mother from the desert woods,
(Where, as I hunted late, I hapless lost her)
Cherish her age. Tell her I ne'er have worship'd
With those that eat their God. And when disease
Preys on her languid limbs, then kindly stab her
With thine own hands ; nor suffer her to linger,
Like Christian cowards, in a life of pain.
— I go ! great Copac beckons me ! farewell !

Rev. J. Wharton.

Advice

Advice to a young Lady, lately married.

DEAR Peggy, since the single state
You've left, and chose yourself a mate ;
Since metamorphos'd to a wife,
And bliss or woe's insur'd for life,
A friendly way the muse would shew,
To gain the bliss and miss the woe :
But first of all I must suppose
You've with mature reflection chose ;
And this premis'd, I think you may
Here find to married bliss the way.
Small is the province of a wife,
And narrow is her sphere in life ;
Within that sphere to move aright
Should be her principal delight ;
To guide the house with prudent care,
And properly to spend and spare ;
To make her husband bless the day
He gave his liberty away ;
To form the tender infant mind ;
These are the tasks to wives assign'd :
Then never think domestic care
Beneath the notice of the fair ;
But daily those affairs inspect,
That nought be wasted by neglect ;
Be frugal, plenty round you seen,
And always keep the golden mean.
Be always clean ; but seldom fine,
Let decent neatness round you shine ;
If once fair decency be fled,
Love soon deserts the genial bed.
Not nice your houle, tho' neat and clean,
In all things there's a proper mean ;
Some of our sex mistake in this,
Too anxious some, some to remiss.
The early days of wedded life
Are oft o'er cast by childish strife ;

Then be it your peculiar care
To keep that season bright and fair ;
For then's the time, by gentle art,
To fix your empire in his heart.
With kind obliging carriage strive
To keep the lamp of love alive ;
For should it through neglect expire,
No art again can light the fire.
To charm his reason dres your mind,
Till love shall be with friendship join'd ;
Rais'd on that basis, 'twill endure
From time and death itself secure.
Besure you ne'er for power contend,
Nor try by tears to gain your end ;
Sometimes the tears which cloud our eyes,
From pride and obstinacy rise.
Heav'n gave to man superior sway,
Then heav'n and him at once obey.
Let sullen frowns your brow ne'er cloud ;
Be always cheerful never loud ;
Let trifles never discompose
Your features, temper, or repose.
Abroad for happiness ne'er roam,
True happiness resides at home ;
Still make your partner easy there
(Man finds abroad sufficient care.)
If ev'ry thing at home be right,
He'll always enter with delight ;
Your converse he'll prefer to all
Those cheats the world does pleasure call :
With cheerful chat his cares beguile,
And always meet him with a smile.
Should passion e'er his soul disarm.
Serenely meet the bursting storm ;
Never in wordy war engage,
Nor ever meet his rage with rage :
With all our sex's softening art,
Recal lost reason to his heart ;
Thus

Thus calm the tempest in his breast,
And sweetly sooth his soul to rest.
Be sure you ne'er arraign his
sense,
Few husbands pardon that offence;
'Twill discord raise, disgust it
breeds,
And hatred certainly succeeds.
Then shun, O shun that fatal shelf,
Still think himwiser than yourself;
And if you otherwise believe,
Ne'er let him such a thought per-
ceive.
When cares invade your part-
ner's heart,
Bear you a sympathizing part;

And kindly claim your share of
pain,
And half his trouble's still sustain;
From rising morn till setting night,
To see him pleas'd your chief de-
light.
But now, methinks I hear you
cry,
Shall she pretend, O vanity!
To lay down rules for wedded life
Who never was herself a wife?
I own, you've ample cause to
chide,
And blushing throw the pen aside.

*Couplet, written under the picture of a beautiful but wanton lady,
drawn in the character of Cleopatra.*

TO this fam'd character how just thy right!
Thy mind as wanton, and thy form as bright.

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Jurum

Jerusalem

Egypt & Nubia

8000

Rebekah ²⁷ Saynto